Sincere

Discovering the [illegible]

TRUE BELI[illegible]

And the great difficulty of

Saving

Wherein are

Viz.

The SAINTS JEWEL

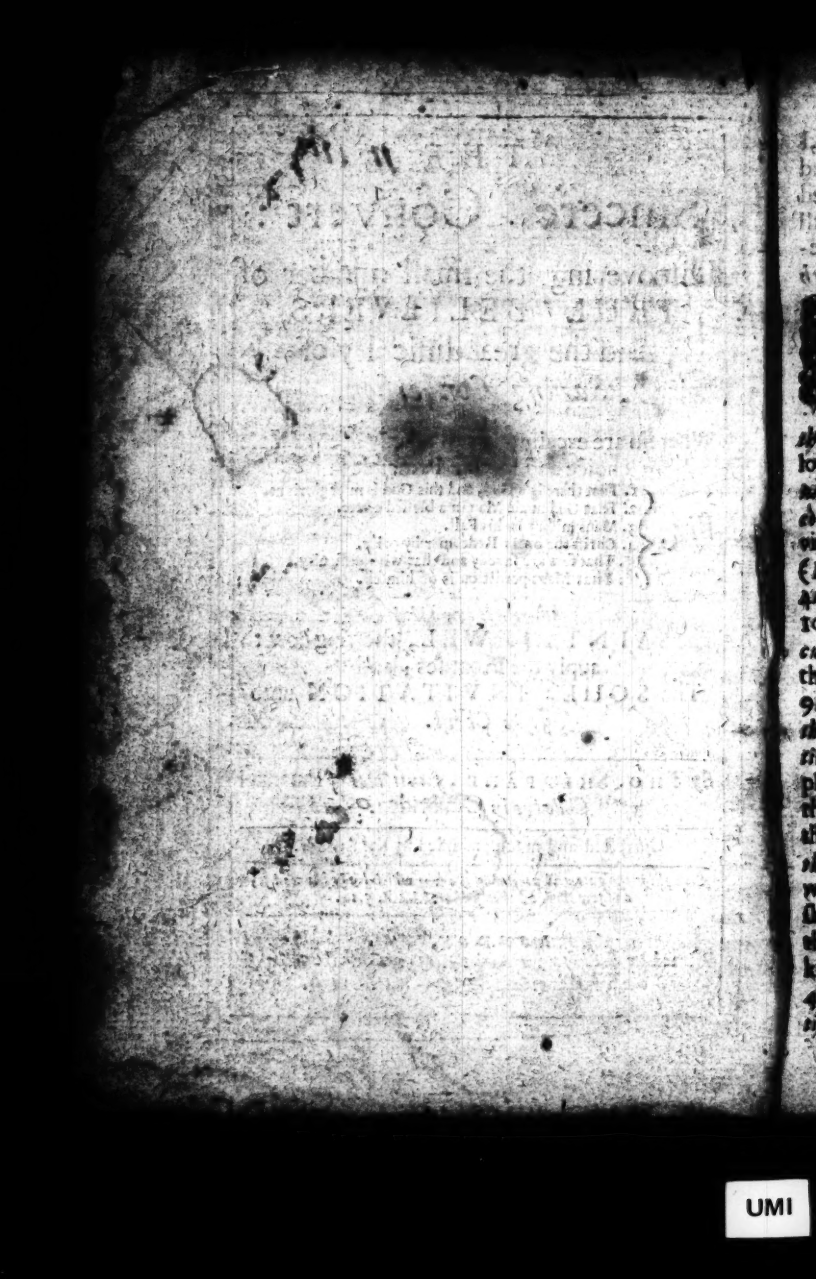
The SOULS INVITATION

By Two SHEPPARDS

Corrected and much

LONDON

Printed by



To the Christian READER.

IN these evil and perilous times, God hath not left us without some choice mercies. Our sins abound, and his mercies superabound. The Lord might justly have spoken those words of death against us, which of old he did against the Jews, I have taken away my peace from this people, loving-kindness and mercies: which had he passed from us, we had cause enough to mourn with Rachel, and to refuse comfort; for all our happiness lies wrapt up in peace, loving-kindness and mercy. But God is yet good unto Israel, (Psal. 73. 1.) he commands deliverances for Jacob, (Psal. 44. 4.) he over-rules all the powers of darkness, (Psal. 76. 10.) and tells the sons of Belial, (men of corrupt minds, and cursed practice,) that they shall proceed no farther, but that their folly shall be manifest unto all, (2 Tim. 3. 8, 9.) He makes all enemies, all Devils, all creatures, to further his own glory, and the good of his peculiar people. When times are naught and dangerous, he saith, Come, my people, enter into thy chambers, and shut thy doors about thee, hide thy self as it were for a little moment, till the indignation be over-past (Isa. 26. 10.) If troubles threaten life, he saith, When thou passest through the waters I will be with thee, and through the rivers, they shall not over-flow thee; when thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee: for I am the Lord thy God, &c. Isa. 43. 3. When enemies are incensed, fears and sorrows multiplied, he saith, Fear thou not, for I am with thee, be

not dismaied, for I am thy God: I will strengthen thee, I will help thee, yea I will uphold thee with the right hand of my righteousnes. Behold, all they that were incensed against thee shall be ashamed and confounded, they shall be as nothing; and they that strive with thee shall perish, *Isai.*41.10,11. *Such words of comfort and life doth God speak unto his. And among other mercies, he stirs up the spirits of his servants to write many precious truths and tracts to further the everlasting good of his beloved ones. If the* bottomles pit be open, *and* smoak rise thence, *to darken the aire, and obscure the way of the Saints,* Rev. 9. 2. Heaven also is opened, *Rev.*11.19. *and there are lightnings and voices, to enlighten their spirits, and direct their paths, Had ever any Age such lightnings as we have? Did ever any speak, since Christ and his Apostles, as much now speak? we may truly and safely say of our Divines and Writers,* The voice of God, and not of man: *Such abundance of the Spirit hath God powred into some men, that it is not they, but the Spirit of the Father that speaks in them.*

What infinite cause hath this Age to acknowledg the unspeakable mercy of God in affording us such plenty of spiritual Tractates, full of Divine, necessary, and conscience-searching truths, yea precious, soul-comforting, and soul-improving truths? such whereby Head, Heart, *and* Soul-cheating errours *are discovered, and prevented; such as soundly difference true grace from all seemings and paintings. No time, no Nation exceeds us herein: and shall we that abound in truths be penurious in praises? Consider, Reader, whether spiritual truths be not worthy of thy choisest praises. Every Divine truth is one of Gods eternal thoughts, it's heaven-born, and bears the Image of God. Truth is the glory of the sacred Trinity. Hence the* Spirit *is called* Truth, *Jo.*5.6. Christ *is called* Truth, *John* 14.6. *and* God *himself*

self is said to be the God of truth, *Deut.* 32.4. *It is so delightfull to him, that* his eyes are ever upon the Truth, *Jer.* 5.1. *and when the onely wise God would have men make a purchase, he counsels them to* buy the Truth. *And is it not good counsel? It is not a good purchase? Can you bestow your pains, or lay out your money better? If you be dead in sins and trespasses,* Truth *is the seed of a new life, of a heavenly birth,* Jam. 1.18. *If you be in any bondage,* Truth *can make* you free, *John* 8.32. *If compassed about with enemies,* Truth *can shield thee,* Ps. 91.4. *If you be full of filthy thoughts and lusts, or any impurities, the* Truth *can sanctifie you,* John 17.17. *If darkness and faintness possess your souls,* Truth *is* lumen & pabulum animæ, *the light and life of the soul,* Psalm 119.105.

Let us then advance our thoughts of Truth, *and rate it above all sublunary things, and buy it though it cost us all: it is no* Simony, *it is not too dear, you cannot over-value* Truth. *It is sister to the* Peace of God, *which passeth all understanding. See how God himself estimates his word and truth,* Psalm 138.2. Thou hast magnify'd thy Word above all thy Name. *Whatsoever God is known by besides his* Word, *is beneath his* Word. *Take the whole Creation, which is* God's name *in the greatest letters, it's nothing to his Word and Truth. Therefore Christ tells the Pharisees, it is easier for Heaven and Earth to pass, then one tittle of the Law to fail. If the least* Jod or Tittle of the Law *be prized by God above all the world, let us take heed of undervaluing the great and glorious Truths of the Gospel, and settle it as a law upon our hearts, that we can never over-prize or yield sufficient praise for any truth.*

Men can praise God for the blessings of the field, the fruit of the womb, and of their shops; but where is the man that praises God for his blessing of blessings, for Truth, *for good Books, for heavenly Treatises? Men seldom purpose*

Lift up their hearts and voices to Heaven to praise God for the riches of knowledge bestowed upon them. In good books you have mens labour, and Gods truth: the tribute of thanks is due for both; that God enables men to so great labours and that he conveys such precious treasure through earthen vessels. David thought it his duty to praise God for Truth, *Psal. 143. 2.* and hath left it upon record for our imitation. *He saw such excellency, and found so much sweet gain in Truth, that he must break out into praises for it.*

Reader, *give over thy old wont of slighting and censuring mens labours. Experience hath long since told thee, that no good comes that way. Now learn to turn thy prejudice into praises, and prove what will be the fruit of honouring and praising God for truths dispensed by his faithfull servants. Let me tell thee, this is a chief way to keep Truth still amongst us. If* Truths *be not received* with the love of them, *and God honoured for them, presently* strong delusions *come, and* Truth *must suffer or flie. God hath made good that promise in* Jeremy, *he hath revealed unto us* abundance of peace and truth, *and we through ingratitude have forfeited both. Our peace is shaken, and who can promise himself with* Hezekiah, *there shall be peace and truth in my days? Peace may fail thee, but let not* Truth. *Every good Christian may, and should say, with the good King, there shall be* Truth *in my days, if not* Peace *and* Truth. *I will so far honour* Truth, *as to receive the* love of it. *I will hold it fast by faith, hold it forth by practice, praise God daily for it, and venture all in defence of it. So did the Martyrs, whose memory is sweet, and whose reward is great. It is better suffering for truth, then with truth: yet if* Truth *must suffer, or can die, better it is to die with* Truth, *then survive it.*

But that Truth *may live, and we live by* Truth, *let us magnifie God much for* Truth, *for his Word, and good books that*

that spring thence. Some probably may say, It's enough to praise God for his Word, other books are unctuous. Wilt thou praise God for the Sea, and be unthankful for the Rivers and Springs? Wilt thou lift up thy voice for the great waters, and be silent for the silver drops and showrs? If the former rain affect thee, be not ungracefull for the latter. God would have men to value his servants, and praise him for their labours.

But they have errours in them.

Be it so; shall we refuse to praise God for the Flowers and the Corn, because there be some Weeds in the Garden, and Thistles in the Field? Prejudice not thy self, buy, read, take thy delight: Here is a Garden without Weeds, a Corn-field without Cockle or Darnel, Thorn or Thistle. Art thou a Sincere Convert? *Here are truths suitable, solid, and wholsome; thou mayst feed and feast without fear.*

The Author is one of singular piety, inward acquaintance with God, skill'd in the deceits of mens hearts, able to enlighten the dark corners of the little World, and to give satisfaction to staggering spirits. His work needs not the purple of anothers commendation to adorn it. But because custom, not necessity, (for it is Truths *prerogative to travel without a pasport) I say, because custom causeth* Truth *to crave and carry Epistles Commendatory; know that the work is weighty, quick, and spiritual: and if thine eye be single in perusing it, thou shalt find many precious, soul-searching, soul-quickening, and soul-enriching truths in it; yea, be so warned and awakened, as that thou canst not but bless God for the man and matter, unless thou be possess'd with a dumb Devil.*

To conclude; Christian Reader, take heed of unthankfulness: spiritual mercies should have the quickest and fullest praises. Such is this work, thou forsanest it not, thou contributedst nothing to the birth of it: It's a preventing

mercy. By it, and other of the same nature, God hath made knowledge to abound, the waters of the Sanctuary are daily increased, and grown deep. Let not the waters of the Sanctuary *put out the fire of the* Sanctuary. *If there be no praise, there is no fire. If thy* head *be like a Winter's Sun, full of light, and* heart *like a Winter's earth, without fruit; fear lest thy* light *end in utter* darkness, *and the* Tree of knowledge *deprive thee of the* Tree of life. *The Lord grant thou mayest find such benefit by this work, as that thy heart may be ravished with* Truth, *and raised to praise God to purpose, and made to pray,* Lord, still send forth thy light and truth, that they may lead us. *So prays*

Thine in Christ,

W. Greenhill.

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Another Book published by Mr. *Thomas Sheppard*, called *The Sound Believer.*

AN INTRODUCTION To the Work.

THE knowledge of Divinity is necessary for all sorts of men, both to settle and establish the good, and to convert and fetch in the bad. Gods Principles pull down Satans false Principles set up in mans head, lived and believed with mens hearts, and defended by their tongues. Whilest these strong holds remain unshaken, the Lord Jesus is kept off from conquering of the soul.

Now spiritual truths are either such as tend to enlarge the understanding, or such as may work chiefly upon the affections. I pass by (in this knowing Age) the first of these, and (being among a people whose hearts are hard enough) I begin with the latter sort: For the *understanding*, although it may literally, yet it never savingly entertains any truth, untill the *affections* be therewith smitten and wrought upon.

I shall therefore here prosecute the unfolding of these divine Principles.

The Principal Heads insisted upon.

First, that there is one most glorious God.

Secondly, that this God made all Mankind at first in *Adam* in a most glorious estate.

Thirdly,

Thirdly, that all Mankind is *now* fallen from that estate into a bottomless gulph of sin and misery.

Fourthly, that the Lord Jesus Christ is the onely means of redemption of this estate.

Fifthly, that those that are saved out of this woful estate by Christ are very few, and that these few are saved with much difficulty.

Sixthly, that the greatest cause why so many live and perish in this estate is from *themselves*: either,

1. By reason of their *blindy ignorance*, they know not their misery. Or,
2. By reason of their *carnal security*, they feel not, they groan not under their sin and misery.
3. By reason of their *carnal confidence*, they seek to help themselves out of their misery by their own duties, when they see or feel it. Or,
4. By reason of their *false Faith*, whereby they catch hold upon, and trust unto, the merits of Christ too soon, when they see and feel they cannot help themselves.

THE

THE SINCERE CONVERT:

Discovering the small number OF TRUE BELIEVERS.

CHAP. I.

That there is a God, and this God is most glorious.

Exod. 33. 18.

I beseech thee shew me thy Glory.

THIS is the first divine Truth, and there are these two parts considerable in it. The first Principle

1. That there is a *God*.
2. That this God is *most glorious*.

I will begin with the first part, and prove (omitting many Philosophical Arguments) *That there is a God, a true God*: For every Nation almost in the World, untill Christ's coming, had a several God. Some worshipped the *Sun*, some the *Moon*, called by *Ezekiel The Queen of Heaven*, which some made Cakes unto; some *the whole Heavens*: some worshipped the *Fire*, some

There is a God.

Plin. lib. 2. Nat. Hist.

Rom. 1.

some the *brute Beasts*, some *Baal*, and some *Moloch*. The *Romans* (saith *Varro*) had 6000 gods, who imprisoning the light of nature, *were given up to sins against nature*, either to worship *Idols* of mans invention, as the ignorant; or *GOD and Angels* in those Idols, as the learned did. But these are all false Gods.

God the Being of Beings.

I am now to prove that *there is one true God*, the Being of Beings, or the first Being. Although the proving of this Point seems needlesse, because every man [illegible] with the cry, and saith *there is a God*; yet [illegible] throughly believe this Point. Many of the children of God, who are best able to know mens hearts, because they *onely* study their hearts, feel this temptation, *Is there a God?* bitterly assaulting them sometimes. The Devill will sometimes undermine, and seek to blow up the strongest walls and bulwarks. The Light of Nature indeed shews that there *is* a God; but how many are there that, by foul sins against their conscience, blow out and extinguish almost all the Light of Nature? And hence though they dare not conclude, because they have some light, though dim; yet if they saw their heart, they might see it secretly suspect and question, *whether there be a God*. But grant that none questions this truth, yet we that are builders must not fall to a work without our main props and pillars. It may appear therefore that there is a God, from these grounds.

Sin blows out the Light of Nature.

The first ground to prove a God.

First, *From the works of God*, Rom. 1. 20. When we see a stately House, although we see not the man that built it, although also we

know not the time when it was built, yet will we conclude thus, Surely some wise Artifices hath been working here; can we, when we behold the stately Theatre of Heaven and Earth, conclude other, but that the finger, arms, and wisdom of God hath been here, although we see not him that is invisible, and although we know not the time when he began to [illegible]? Every creature in Heaven and Earth [illegible] Preacher of this truth. Who set th[illegible]es, those Torches of Heaven on the T[illegible]? Who hung out those Lanterns in Heaven to enlighten a dark World? Who can make the statue of a man, but one wiser then the stone out of which it is hewn? Could any frame a man, but one wiser and greater then man? Who taught the Birds to build their nests, and the Bees to set up and order their Common-wealth? Who sends the Sun post from one end of He[illegible]en to the other, carrying so many thousand [illegible]s to so many thousands of people and [illegible]s? What power of man or Angels can [illegible] the least pile of grasse, or put life into the least flie, if once dead? There is therefore a power above all created power, which is *God*.

There is a God.

Secondly, *From the Word of God*. There is such a Ma[illegible]tirring, and such secrets revealed in the Word, that [illegible]en will not be wilfully blind, they cannot but cry out, *The voice of God, and not the voice of man*. Hence *Calvin* undertakes to prove the Scripture to be the Word of God, by reason, against all Atheists under Heaven. Hast thou

The 2. ground to prove a God.

There is a God.

not thought sometimes at a Sermon, the Minister hath spoken to none but thee, and that some or other hath told the Minister what thou hast said, what thou hast done, what thou hast thought? now that Word which tells thee the thoughts of thy heart can be nothing else but the Word of an all-seeing God, that searcheth the heart.

It is the word of God that quickens the dead.

Again, that Word which quickeneth the dead is certainly God's Word [illegible] word of *God* ordinarily preached [illegible] *the dead*; it maketh the blind to see, the dumb to speak, the deaf to hear, the lame to walk, those that never felt their sins to load them, to mourn, those that never could pray, to breath out unutterable groans and sighs for their sins.

The third ground to prove it God.

Thirdly, *From the children begotten of God*: For we may reade in mens foreheads, as soon as ever they are born, the sentence of death; and we may [illegible] by mens lives what hellish hearts they have. Now there is a time that some of this monstrous brood of men are quite changed, and made all new; they have new minds, new opinions, new desires, new joys, new sorrows, new speeches, new prayers, new lives; and such a difference there is betwixt these and others that they are hated by others who loved them well while they loved their sins: and whence came this strange change? Is it from themselves? No; for they hated this new life and these new men once themselves. Is it because they would be credited thereby? No; [illegible]

Job 3. 3.

hated of father, mother, friends, and maligned every-where. Is it out of simplicity, or are their brains grown crazy? They were indeed once fools, and I can prove them all to be *Solomon's* fools: but even simple men have been known to be more wise for the world, after they have been made new. But lastly, is it now from a slavish fear of Hell, which works this alteration? Nothing lesse; they abhor to live like slaves in *Bridewell*, to doe all for fear of the whip. There is a God.

Fourthly, *From God's Register, or Notary, which is in every man; I mean, the Conscience of man*; which telleth them there is a God: and although they silence it sometimes, yet in time of thunder, or some great plague, as *Pharaoh*, or at the day of death, when they are near God's Tribunal, then they acknowledg him clearly. The fearfull terrors of conscience prove this, which like a Bailiff arrests men for their debts; *Ergo*, there is some Creditor to set it on: sometimes like a hangman it torments men; *Ergo*, there is some strange Judge that gave it that Command. Whence arise these dreadfull terrors in men? Of *themselves*? No surely: all desire to be in peace, and so to live and sleep in a whole skin. Comes it from *Melancholy*? No; for *Melancholy* comes on by degrees: these terrors of Conscience surprise the Soul suddenly, at a Sermon, suddenly after the commission of some secret soul sin. Again, Melancholy sadness may be cured by Physick; but many Physicians have given such men over to other The fourth ground to prove a God.

There is a God. Physicians. Melancholy sadnesse may be born; *but a wounded spirit who can bear?* Thus you see that *there is a God.*

Object. Object. *Who ever saw God, that every one is thus bold to affirm that there is a God?*

Answ. *Answ.* Indeed his face never was seen by mortal man; but his back parts have been seen, are seen, and may be seen by all the world, as hath been proved.

Object. Object. *All things are brought to pass by second causes.*

Answ. 1. *Answ.* 1. What though? Is there no Master in the house, because the Servants doe all the work? This great God maintains state by doing all the creatures subjection; yet sometimes we may cry out in beholding some special pieces of his administration: Here is the Finger of God.

Answ. 2. 2. What though there be such confusion in the world, as that shillings stand for pence, and counters stand for pounds, the best men are bought and sold at a low rate, and worst men prized and preferred? yet if we had eyes to see and conceive, we should see an harmony in this discord of things. God is now, like a wise Carpenter, but hewing out his work. There is a lumber and confusion seemingly among us; let us stay till the day of Judgment, and then we shall see infinite wisedom in fitting all this for his own glory, and for the good of his people.

Object. Object. *But if there be a God, why hears he not his peoples Prayers? Why doth he forget them when they have most need of him?*

I answer, *Noah's Dove* returns not presently with an Olive-branch of peace in his mouth. Prayer sometime that speeds well returns not presently, for want of company enough to fetch away that abundance of mercie which God hath to give. The Lord ever gives them their asking in money or money-worth, in the same thing or a better. The Lord ever gives his importunate beggers their desires, either in pence by little and little, or by pounds; long he is many times before he gives, but payeth them well for their waiting.

There is a God.

Answ.

This is a Use of *Reproof to all Atheists*, either in *opinion* or *practice*.

Use 1.

First, in *opinion*; such as either conclude, or suspect there is no God. Oh blasphemous thoughts! Are there any such men? Men? nay Beasts, nay Devils, nay worse then Devils, for they *believe and tremble*. Yet *the fool hath said in his heart, there is no God*, Psal. 14. 1. Men that have little heads, little knowledge without hearts; as Scholars sometimes of weak brains, being guided onely by their Books, seeing how things come by second causes, yet cannot raise their dull thoughts to the beholding of a first cause. Great Politicians are like children, always standing on their heads, and shaking their heels against Heaven: these think Religion to be but a piece of policy, to keep people in awe. Prophane persons desiring to go on in sin without any rub or check for sin, blow out all the Light of Nature, wishing there were no God to punish, and therefore are willing to suspect and scru-

A discovery of Atheism.

There is a God.

ple that not to be which indeed is. Those also that have sinned secretly, though not openly, against nature, or the light of conscience: God smites them for Incest, Sodomy, Self-pollution, with dismal blindnesse. Those also that are notorious worldlings, that look no higher then their barns, no farther then their shops; the world is a pearl in their eye; they cannot see a God.

Lastly, I suspect those men that never found out this thief, this sin, that was bred and born with them, not say it in their own hearts, but there it lies still in some dark corner of their souls, to cut their throats: these kind of men sometimes suspect there is no God. O! this is a grievous sin; for if no God, no Heaven, no Hell, no Martyrs, no Prophets, no Scriptures. Christ was then a horrible lier, and an Impostor. Other sins wrong and grieve God, and wound him; but this sin stabs the very heart of God, it strikes at the life, and is (as much as lies in sinfull man) the death of God: for it saith, *There is no God.*

If no God, no Heaven nor Hell.

A second reproof to Atheists.

Secondly, this reproveth Atheists *in practice*, which say there is a God, and question it not, but in works they deny him. He that plucks the King from his Throne is as vile as he that saith he is no King. These men are almost as bad as Atheists in opinion. And of such dust-heaps we may find in every corner, that in their practice deny God; men that set up other gods in God's room, their *wealth*, their *honour*, their *pleasure*, their *backs* and *bellies*, to be their gods; men that make bold to do

that

that against this true God which Idolaters dare not do against their Idol-gods, and that is, continually to wrong this God, men that seek not for all they want by prayer, nor return all back again to God by praise. There is a God.

A second Use is, *for Exhortation.* Oh labour to see and behold this God. Is there a God, and wilt thou not give him a good look? Oh passe by all the rivers, till thou come to the spring-head; wade through all creatures, untill thou art drowned, plunged, and swallowed up with God. When thou seest the Heavens, say, *where is that great Builder that made this?* When thou heares of mutations of Kingdoms, say, *where is the Lord of Hosts, the great Captain of these Armies?* When thou tastest sweetnesse in the Creature, or in Gods Ordinances, say, *Where is sweetnesse it self, beauty it self? Where is the Sea of these drops, the Sun of these beams?* Oh that men saw this God! It's Heaven to behold him: thou art then in a corner of Hell, that canst not, dost not see him; and yet what is lesse known then God? Me-thinks, when men hear there is a God about them, they should lie groveling in the dust, because of his glory: If men did see him, they would speak of him. Who speaks of God? Nay, men cannot speak to God; but as beggers have learned to cant, so many a man to pray. Oh, men see not God in prayer, therefore they cannot speak to God by prayer. Men sin, and God frowns, (which makes the Devils to quake) yet mens hearts

Use 2.

shake

There is a God.

shake not, because they see him not.

Use 3. Oh make choice of this God *to* thy God. What though there be a God, if it be not thy God, what art thou the better? Down with all thy Idol-gods, and set up this God. If there be any creature that ever did thee any good, that God set not a-work for thy good, love that, think on that as thy *God*. If there be any thing that can give thee any succour on thy death-bed, or when thou art departed from this world, take that to be thy *God*. Thou mightest have been born in *India*, and never have heard of the true God, but worshipped the Devil for thy God: Oh therefore make choice of him alone to be thy God; give away thy self wholly and for ever to him, and he will give away his whole self everlastingly unto thee. Seek him weeping, and thou shalt find him. Bind thy self by the strongest oaths and bonds in Covenant to be his, and he will enter into Covenant with thee, and so be thine, *Jer.* 50. 3, 4, 5.

Use 3. Make choice of God for thy God.

Use 4.

The fourth Use is, an Use of comfort to them that forsake all for this God: thou hast not lost all for nought, thou hast not cast away substance for shadows, but shadows for somewhat, *Prov.* 8. 18. When all comfort is gone, there is a *God* to comfort thee. When thou hast no rest here, there is a God to rest in; when thou art dead, he can quicken thee; when thou art weak, he is strong; and when friends are gone, he will be a sure one to thee.

Thus much of the first part of this Doctrine,

ctrine, or divine Truth, *That there is a God*: Now it followeth to shew you that this God is a *most glorious God*, and that in four things he is glorious.

There is a God.

1. In his *Essence*.
2. In his *Attributes*.
3. In his *Persons*.
4. In his *Works*.

1. He is Glorious in his *Essence*. Now what this Glory is, no man or Angel hath, doth, or ever shall know; their cockle-shell can never comprehend this Sea; he must have the wisedom of God, and so be a God, that comprehendeth the Essence of God: but though it cannot be comprehended what it is, yet it may be apprehended that it is incomprehensible and glorious; which makes his glory to be the more admired, as we admire the lustre of the Sun the more, in that it is so great we cannot behold it.

1. Gods Essence.

2. *God is glorious in his Attributes*, which are those divine perfections whereby he makes himself known unto us. Which Attributes are not qualities in God, but natures. God's *Wisedom* is God himself, and God's *Power* is God himself, &c. Neither are they divers things in God, but they are divers onely in regard of our understanding, and in regard of their different effects on different objects. God punishing the wicked, is the Justice of God; God compassionating the miserable, is the mercy of God.

2. God's Attributes.

Now the Attributes of God, omitting curious divisions, are these.

1. He

There is a glorious God.

An explanation of God's attributes.

1. A spiritual God.

1. He is a *Spirit*, or a Spiritual God, *John* 4. 24. therefore abhors all worship and all duties performed without the influence of the Spirit; as, to confesse thy sins without shame of sorrow, and to say the Lord's Prayer without understanding, to hear the Word that thou mayst onely know more, and not that thou mayst be affected more. Oh, these carcasses of holy duties are most odious sacrifices before God.

2. A living God.

2. He is a *Living God*, whereby he liveth of himself, and gives life to all other things. Away then with thy dead heart to this Principle of life to quicken thee; that his Almighty power may pluck thee out of thy Sepulchre, unloose thy grave-cloathes, that so thou mayst live.

3. An infinite God.

3. He is an *infinite God*, whereby he is without limits of being, 2 *Chr.* 6. 18. Horrible then is the least sin that strikes an infinite great God, and lamentable is the estate of all those with whom this God is angry; thou hast infinite goodnesse to forsake thee, and infinite power and wrath to set against thee.

4. An eternal God.

4. He is an *Eternal God*, without beginning or end of being, *Psal.* 80. 9. Great therefore is the folly of those men that prefer a little short pleasure before this eternal God; that like *Esau* sell away an everlasting inheritance for a little pottage, for a base lust and the pleasure of it.

5. An All-sufficient God.

5. He is an *All-sufficient God*, *Gen.* 17. 1. What lack you therefore, you that would fain have this God, and the love of this God, but

you

you are loth to take the pains to find him, or to be at cost to purchase him with the losse of all? Here's infinite, eternal, present sweetnesse, goodnesse, grace, glory and mercy, to be found in this God. Why post you from mountain to hill? why spend you your money, your *thoughts, time, endeavours*, on things that satisfie not? Here is thy resting-place. Thy cloaths may warm thee, but they cannot feed thee; thy meat may feed thee, but cannot heal thee; thy Physick may heal thee, but cannot maintain thee; thy money may maintain thee, but cannot comfort thee, when distresses of conscience and anguish of heart come upon thee. This God is joy in sadnesse, light in darknesse, life in death, Heaven in Hell. Here is all thine eye ever saw, thine heart ever desired, thy tongue ever asked, thy mind ever conceived. Here is all light in this Sun, and all water in this Sea, out of whom, as out of a Crystal Fountain thou shalt drink down all the refined sweetnesse of all creatures in Heaven and Earth for ever and ever. All the world is now seeking and tiring out themselves for rest: here onely it can be found.

There is a glorious God.

God is joy in sadnes.

6. He is an *Omnipotent God*, whereby he can do what-ever he will: yield therefore, and stand not out in the sinfull or subtil close maintenance of any one sin against this God so powerfull, who can crush thee at his pleasure.

6. An omnipotent God.

7. He is an *All-seeing God*: He knows what possibly can be or may be known: approve thy self therefore to this God, onely in all

7. An All-seeing God.

There is a God.

all thy ways. It's no matter what men say, consume or think of thee. It's no matter what thy fellow-actours on this Stage of the world imagine. God is the great Spectatour that beholds thee in every place; God is thy Spie, and takes compleat notice of all the actions of thy life; and they are in print in Heaven, which that great Spectatour and Judge will open at the great day, and reade aloud in the ears of all the World. Fear to sin therefore in secret, unlesse thou canst find out some darke hole where the eye of God cannot discern thee. Mourn for thy secret neglect of holy duties, mourn for thy secret hypocrisie, whoredom, prophanenesse, and such shame in thy face come before this God for pardon and mercy. Admire and wonder at his patience, that, having seen thee, hath not damned thee.

2. A true God.

8. He is *a true God*; whereby he means to doe as he saith. Let every child of God therefore know to his comfort, that whatsoever he hath under a *promise*, shall one day be all made good; and let all wicked men know, what-ever threatning God hath denounced, whatsoever arrows are in the bow-string, will one day flie and hit, and strike deep; and the longer the Lord is a-drawing, the deeper wound will God's arrow (that is, God's *threatning*) make.

3. An holy God.

9. He is *an holy God*: Be not ashamed therefore of holinesse, which if it ascend above the common strain of honesty, the blind and mad world accounts it madnesse. *If thou [illegible]*

vus, that is, those that be most holy, *be scarcely saved, where shall the ungodly and the sinner appear?* 1 *Pet.* 4. 18. Where? not before Saints nor Angels, for holinesse is their trade; not before the face of the Man Christ Jesus, for holinesse was his *meat and drink*; not before the face of a blessed God, for holinesse is his nature; not in Heaven, for no unclean thing crawls there: they shall never see God, Christ, Saints, Angels, or Heaven, to their comfort, that are not holy. Wear therefore that as thy Crown now, which will be thy glory in Heaven; and if this be *to be vile*, be more vile.

There is a God.

10. He is a *just and mercifull God*: just in himself, and so will punish all sin; mercifull in the face of Christ, and so will punish no sin, having already born our punishments for them. A just God against a hard-hearted sinner, a mercifull God towards an humble sinner. God is not all Mercy, and no Justice; nor all Justice, and no Mercy. Submit to him, his mercy embraceth thee: Resist him, his justice pursues thee. When a child of God is humbled indeed, commonly he makes God a hard-hearted, cruel God, loth to help; and saith, Can such a sinner be pardoned? A wicked man that was never humbled makes God a God of clouts, one that (howsoever he speaks heavy words, yet he is a merciful God, and) will not doe as he saith; and he finds it no difficult work to believe the greatest sin may be pardoned. Conceive therefore of him as you have heard.

10. A just and merciful God.

Thirdly,

There is a glorious God.

3. God is glorious in his Persons.

Thirdly, *God* is glorious in his *Persons*, which are three; *Father* begetting, *Son* begotten, and the *Holy Ghost*, the third Person, proceeding. Here the *Father* is called *the Father of glory*, *Ephes.* 1. Christ is called *the Lord of glory*, 1 *Cor.* 2. and the Spirit is called *the Spirit of glory*, 1 *Pet.* 4. The Father is glorious in his great work of *Election*; the Son is glorious in his great work of *Redemption*; the Holy Ghost is glorious in his work of *Application*: the Father is glorious in chusing the House; the Son is glorious in buying the House; the Spirit is glorious in dwelling in the House; that is, the Heart of a poor lost sinner.

4. God is glorious in his works.

4. He is glorious in his *Works*; in his works of *Creation*, and in his works of *Providence* and *Government*: wonder therefore that he should so vouchsafe to look upon such worms, such dunghills, such Lepers as we are; to provide, protect, to slay his Son, to call, to strive, to wait, to give away himself and all that he is worth unto us. Oh fear this God when you come before him. People come before God in prayer as before their fellows, or as before an Idol; People tremble not at his voice in the Word. A King or Monarch will be served in State: yet how rudely, how slovenly do men go about every holy duty? Thus much of the first principle Head, *That there is one most glorious God.* Now we are to proceed to the second.

The end of the first Principle.

CHAP.

CHAP. II.

That this God made all mankind at first in a most glorious and happy estate, like unto himself. The second Principle.

FOR the opening of which Assertion I have chosen this Text, *Eccl.* 7.29. *God made man righteous*; which clearly demonstrates,

That God made all mankind at first in *Adam*, in a most glorious, happy, and righteous estate: Man, when he came first out of God's Mint, shined most glorious. There is a marvellous glory in all creatures, (the servants and houshold-stuff of man;) therefore there was a greater glory in Man himself, the end of them. God calleth a Parliament, and gathers a Council when Man was to be made; and said, *Come let us make Man in our own Image*: as though all the wisedom of the Trinity should be seen in the Creation of Man. *Doct.* The creatures Man's servants.

Wherein did the glory and blessedness of Man appear? *Object.*

In the impression of God's Image upon him, *Gen.* 1. 26. Can there be any greater glory for a *Joseph*, for a Subject, then to be like the Prince? *Answ.*

What was the Image of God? *Quest.*

The Schoolmen and Fathers have many curious (yet some necessary, though difficult) questions about this. I will omit all these, *Answ.*

Man made in a blessed estate.

and tell you onely what is the Apostle's judgment, *Col.* 3. 10. out of which this general description of God's Image may be thus gathered: *It is man's perfection of holiness, resembling God's admirable Holiness, whereby onely man pleaseth God.*

Eph. 4. 23, 24. The Image of God in man.

For all other inferiour creatures did carry the marks and footsteps of God's *Power, Wisedom, Goodness*, whereby all these Attributes were seen. One of the most perfect Attributes, his *Holiness*, he would have men onely appear *in*, and be made manifest by *man*, his best inferiour creature: as a King's wisedom and bounty appears in managing the affairs of all his Kingdom; but his Royal, Princely and most eminent perfections appear in the face and disposition of his Son, next under him. But more particularly this Image of God appeared in these four particulars.

1. In man's understanding.

1. In man's *understanding*: this was like unto God's. Now *God's Image* here chiefly consisted in this particular, *viz.* As God saw himself, and beheld his own infinite, endlesse glory and excellency; so man was privy to God's excellency, and saw God most gloriously: as *Moses*, though a sinful man, saw him face to face; much more *Adam*, a perfect man. God loving man, could doe no less then reveal himself to man.

2. In his affections.

2. In his Affections, the Image of God chiefly appeared in two things.

First, as God; seeing himself, loved himself: so *Adam*, seeing God, loved this God more then the World, more then himself. As

Iron put into the fire seems to be nothing but fire: so *Adam*, being beloved of God, was turned into a lump of love, to love God again. Man made in a blessed estate.

Secondly, as God delighted in himself; so did *Adam* delight in God, took sweet repose in the bosome of God. Methinks I see *Adam* rapt up in continual extasies in having this God. Prov. 8.

3. In his Will, the Image of God chiefly appeared in two things. 3. In man's will.

First, as God onely willed himself as his last end: so did *Adam* will God as his last end, not as man doth now,

Secondly, as God willed nothing but good; so did *Adam* will nothing (though not immutably) but good, for God's will was *his*.

4. In *his Life* God's Image did appear thus, that even as God, if he had assumed man's nature, would have lived outwardly, so did *Adam*: for God would have lived according to his own will, law, and rule, so did *Adam*. *Adam*'s body was the Lantern through which Holinesse, like a Lamp burning in the heart, shined; this was God's Image, by means of which (as it is said in the description) he pleased God; similitude being the ground of love: and hence God did most dearly love him, and highly honour him to be Lord over all creatures; no evil (continuing in that estate) could hurt him: here was no sorrow, no sickness, no tears, no fears, no death, no hell; nor ever should have been, if there he had stood. 4. In his life.

Man made in a blessed estate.

Object. How was this Estate ours?

Answ. As Christ's righteousnesse is a *Believer*'s by imputation, though he never performed it himself; so *Adam*'s righteousnesse and image was imputed to us, and accounted ours; for *Adam* received our stock or Patrimony, to keep it for us, and to convey it to us. Hence he proving Bankrupt, we lost it. But we had it in his hands, as an *Orphan* may have a great estate left him, though he never receive one peny of it from him that was his *Guardian*, that should have kept it for him, and conveyed it to him.

Use 1. The nature of sin.

Here see the horrible nature of sin, that plucks man down by the ears from his throne, from his perfection, though never so great. *Adam* might have pleaded for himself, and have said, Although I have sinned, yet it is but one, and the first fault. Lord, behold I am thy first-born; Oh pity my poor posterity, who are for ever undone if thou forgivest not. Yet see, one sin weighs him down and all his posterity (as we shall hear) into eternal ruine.

Use 2. God may curse a man if he keep not the Law.

Hence learn how justly God may require perfect obedience to all the law of every man, and curse him if he cannot perform it; Because man was at first made in such a glorious estate, wherein he had power given him *to please God perfectly*; God may therefore require this debt of perfect obedience. Now man is broke and in prison, in Hell he must lie for ever, if he cannot pay Justice every farthing; because God trusted him with a stock

which if he had well improved, he might have paid all.

Man made in a blessed estate.

See what cause every man hath to lament his miserable estate he is now fallen into. For beggers children to live vagrants and poor, is not so lamentable as for a great Prince's children to become such. One never in favour with the Prince grieves not as he doth that was once in favour, but now cast out. Man is now rejected of God, that was beloved of God: he is now a Runagate up and down the earth, that was once a Prince and Lord of all the World. This is one aggravation of the damneds sorrow; Oh the hopes, the means, the mercies that once I had! Can these, do these lament for the losse of their hopes and common mercies? Lord, what hearts then have men that cannot, do not, that will not lament the losse of such *special high favours* now gone, which once they had! It is said, that those that saw the glory of the first Temple wept when they saw the glory of the second, and how inferiour it was to the first. You that either have the Temple of God begun to be repaired in you, or not begun at all, Oh think of the Temple burnt, the glory of God now vanished and lost.

use 3. Man hath cause to lament.

Man before his fall was a Prince and Lord over the world.

This speaks comfort to all God's people, if all *Adam's* posterity were perfectly righteous in him, then thou that art of the Blood Royal, and in Christ, art perfectly righteous in him much more; inasmuch as the righteousness of the second *Adam* exceeds the first; so art thou more happy, more holy in

use 4. Comfort to God's people.

Man made in a blessed estate.

cond *Adam*, then ever the first in himself was: he might lose all his righteousnesse, but the second *Adam* cannot, hath not: so that if Christ may be damned, then thou mayest; else not.

This likewise reproveth three sorts of people.

A threefold reprehension.

1. Such as are ashamed of holinesse. Lord, what times are we fallen into now! The Image of God, which was once mens glory, is now their shame; and Sin, which is mens shame, is now their glory. The World hath raised up many false reports of holy courses, calling it folly and precisenesse, pride, hypocrisie; and that, whatsoever shews men may make, they are as bad as the worst, if their sins were writ in their foreheads. Hence it

Men for shame of the world are afraid to enter upon religious courses.

cometh to passe that many a man, who is almost perswaded to be *a new man*, and to turn over a new leaf, dares not, will not, for shame of the World, enter upon religious courses. What will they think of me then? (saith he) Men are ashamed to refuse to drink healths, and hence maintain them lawfull. Our Gallants are ashamed to stay a mise behind the fashion: hence they will defend open and naked breasts, and strange apparel, as things comely. Oh time-servers! that have some *conscience* to desire to be honest, and to be reputed so, yet conform themselves to all *vanities*. If they hear others swear, they are ashamed to reprove them: they are ashamed to enter the lists of holy discourse in bad company, and they will pretend discretion,

we must not cast Pearls before swine; but the bottom of the businesse is, they are ashamed to be holy. Oh fearfull! Is it a shame to be like God? Oh sinful wretches! It is a credit to be any thing but religious, and with *many* Religion is a shame. I wonder with what face thou dareſt pray, or with what look thou wilt behold the Lord of glory at the last day, who art ashamed of him now, that will be admired of all Men, Angels and Devils, then. Dost thou look for wages from Christ, that art ashamed to own Christ, or to wear his Livery?

Men made in a blessed estate.

2. It reproves them that hate holinesse; which is more then to be ashamed of it.

3. It reproves them that content themselves with a certain measure of holinesse. Perfect holinesse was *Adam's* Image, whereby *he pleased God*: and shall a little holinesse content thee?

Men that content themselves with a certain measure of holinesse, and go no farther.

Now there are these three sorts of them.

1. The *Formalist*, who contents himself with some holinesse, as much as will credit him.

The form and name of Religion is *bonum*, honour, sometimes; but the power and practice of it is *onus*, a burthen: hence men take up the first, and shake off the second. And indeed the greatest part take up this course: if they have no goodnesse, they should be the shame, scorn, and table-talk of the times; therefore every man will for his honour's sake have this *form*. Now this form is according to the mould wherein he is cast. If his

Mis-made in a blessed estate.

quaintance be but civil, he will be like them; if they be more exact, as to pray, reade, confer, he will not stay one inch behind them. If to be better then his companions, to bear the bell before them, will credit him, he will be so what-ever it cost him. But yet he never will be so exact in his course as to be hated for it, unlesse he perceives the hatred he contracts from some men shall be recompensed with the more love and credit by other men. He disguiseth himself according to the places or company he comes into. King *Joash* was a good man so long as *Jehoiada* the Priest lived. If a little Religion will serve to credit men, that shall serve for that time; if more in another place, you shall then have them commending good Men, good Sermons, good Books, and drop forth two or three good sentences: what will they think of him then? They cover themselves over with these Figleaves of common honesty, to cover their nakednesse; they bait all their courses over with *honesty*, that they may catch, for they fish onely for credit. One may trap these people thus: Follow them in their private houses, there is *worldlinesse*, *passion*, *loosnesse*; and to their private chambers, there they ordinarily neglect or shuffle over duties to their private vain thoughts. In this Tiring-house you shall then see these *stage-players*, their shop-windows are shut; here no honesty is to be seen scarce, because their gain, their respect comes not in at this door where none beholds them. Let either Minister, or any faithfull friend,

Formal men conform to the company they keep.

The fourth sort's shuffling in God's duties.

friend, search, try, discover, accuse and condemn these men as rotten (though guilded) posts, as unsound, hollow-hearted wretches; their hearts will swell like Toads, and hiss like Snakes, and bark like Dogs against them that thus censure them, because they rob them of their God they served, their gain is gone.

Man made in a blessed estate.

2. *The guilty self-condemned sinner*, that goes farther then the Formalist, and contents himself with so much holinesse as will quiet him; and hence all the Heathen have had some Religion, because they had some conscience to trouble them. This man, if he hath lived in foul sins, and begins to be rack'd and troubled for them, he will then confesse and forsake those sins; but how? as a dog doth his meat, not because he hates his carrion, but because he fears the cudgel: he performs holy duties, not because he will use them, but because he must use them, there is no quiet else. If *Conscience* be still, he omits duties. If *Conscience* cry and stir, he falls into duties; and so hath his good mood, as *Conscience* hath his fits. They boast and crow over hypocrites, because the holinesse they have is not a bare shew: no, but it is to stop thy *Conscience*, and onely to quiet the clamours of that. Thou dost bribe, and so quiet (the Bailiff) thy *Conscience*, by thy *praying*, *hearing*, and *sorrowing*; but *God* thy Judge hath heavy things to lay to thy charge, before whom thou shalt shortly with dread appear.

Rom. 12.

Many men leave their sins for fear of the punishment, not because they hate their sins.

Ezek. 33. 10.

Many men labour for just so much holiness as will save them.

3. *The pining and devout Hypocrite*, that, being pursued with the fear of Hell, goes farther,

Men made in a blinded estate.

ther, and labours for just so much holinesse as will save him onely, and carry him to Heaven at last. Hence the young man in the *Gospel* came with that great question to Christ, which many unsound hearts come with to Ministers now, *What he should doe to inherit eternal life.* These people set up such a man in their thoughts to be a very honest man, and one doubtlesse that shall be saved, and hence they will take him to be their copy and sampler, and labour to doe as he doeth, and to live just as he lives, and to hold opinions as he holds, and so hope to be saved. They will ask very inquisitively *What is the least measure of grace*, and *the least grain of faith?* and the best Sermons are not such as humble them most, but such as flatter them best; wherein they may hear how well good desires are accepted off by God; which if they hear to be of that virtue to save them, *God* shall be served *onely* with good desires, and the Devil *in their actions* all their lives.

Many men would have holiness, not to honour Christ, but to bear their charges to Heaven.

Thus they make any thing serve for God: they labour not after so much holinesse as will honour Christ, but after just so much as will bear their charges to Heaven, and save themselves. For this is one of the greatest differences betwixt a child of God and an hypocrite. In their obedience, the one takes up duties out of love to Christ, to have him; and hence he mourns daily, because Christ is no greater gainer by him; the other out of love to himself, meerly to save his own soul; and hence he mourns for his sins, because they may damn him. Remember that place therefore,

1 Cor. 15. ult.

Last

Lastly, labour to get this Image of *God* renewed again. Honest men will labour to pay their debts: this is *God's debt*. How do men labour to be in the fashion? better to be out of the world then out of the fashion. To be like God is Heaven's fashion, Angels fashion, and it will be in fashion one day, when the *Lord Jesus* shall appear: then if thou hast the superscription and image of the Devil, and not the Image of God upon thee, God and Christ will never own thee at that day. Labour therefore to have *God's Image* restored again, and Satan's wash'd out: seek not, as many do, to purchase such and such a grace first: But,

Man made in a blessed estate.

use 6.

God's Image must be renewed.

To be like God is the fashion of Heaven and Angels.

How to gain the Image of God.

1. Labour to mortifie and subdue that sin which is opposite in thine heart to that grace. First *put off the old man*, and then *put on the new*, Eph. 4.

Rom. 6. 7.

2. Labour for a melting tender heart for the least sin. Gold is then onely fit to receive the impression when it is tender and is melted: when thine heart is heated therefore at a Sermon, cry out, Lord, now strike, now imprint thine Image upon me.

3. Labour to see the Lord Jesus in his glory. For as wicked men looking upon the evil example of great ones in the world, that will bear them out, grow like them in villany: so the very beholding the *glorious grace in Christ*, this great *Lord of glory*, transformeth men into this Image, 2 *Cor.* 3. 16, 17. As the glasse set full against the Sun receives not onely the beams, as all other dark bodies do, but the Image of the Sun: so the understanding

with

Man made in a blessed estate.

with open face beholding Christ, is turned into the Image and likenesse of Christ. Men now-adays look onely to the best mens lives, and see how they walk, and rest here: Oh look higher to this blessed face of God in Christ as thine own. As the application of the seal to the wax imprints the Image: so to view the grace of Christ as *all* thine, imprints the same Image strongly on thy soul. I come now to the third principal Head in order, which I shall insist upon out of *Rom.* 3. 23. *All have sinned, and are deprived of the glory of God.*

CHAP. III.

The third Principle. Man's misery by his Fall.

That all mankind is fallen by sin from that glorious estate he was made in, into a most woefull and miserable condition.

THE Devil abusing the Serpent, and man abusing his own free-will, overthrew *Adam*, and in him all his posterity by sin, *Gen.* 3. 1, 2, 3, &c.

Now man's misery appears in these two things.

1. His misery in regard of Sin.
2. His misery in regard of the consequences of Sin.

1. His misery in regard of sin appears in these particulars.

Man's misery in regard of sin.

1. Every man living is born guilty of *Adam's* sin. Now the justice and equity of *God*, in laying this sin to every man's charge, though none of *Adam's* posterity personally committed it, appears thus.

First,

First, If *Adam* standing, all mankind had stood; then it is equal, that he *falling*, all his posterity should fall. All our estates were ventured in this ship: therefore if we should have been partakers of his gains, if he had continued safe, it's fit we should be partakers of his losse too.

Man's misery by his Fall.

But secondly, we are all in *Adam*, as a whole Countrey in a Parliament-man; the whole Countrey doth what he doth. And although we made no particular choice of *Adam* to stand for us, yet the Lord made it for us; who, being Goodnesse it self, bears more good will to man, then he can or could bear to himself; and, being Wisdom it self, made the wisest choice, and took the wisest course for the good of man. For this made most for mens safety and quiet: for if he had stood, all fear of losing our happy estate had vanished; whereas if every man had been left to stand or fall for himself, a man would ever have been in fear of falling.

Men were all in *Adam* as a whole Countrey is in a Parliament-man.

And again, this was the sure way to have all mens states preserved; for having the charge of the estates of all men that ever should be in the world, he was the more pressed to look the more about him, and so to be more watchfull that he be not robbed, and so undoe and procure the curses of so many thousands against him. *Adam* was the head of mankind, and all mankind naturally are members of that Head; and if the head invent and plot treason, and the head practise treason against the King or State, the whole body is found guilty, and

Adam the head of mankind.

Man's misery being full.

and the whole body must needs suffer. *Adam* was the poisoned root and cistern of all mankind: now the branches and streams being in the root and spring *originally*, they therefore are tainted with the same poisoned principles. If these things satisfie not, God hath a day coming wherein he will reveal his own righteous proceedings before Men and Angels, *Rom.* 2. 4.

Use 1. The horrible nature of the first sin.

Oh that men would consider this sin, and that the consideration of it could humble peoples hearts! If any mourn for sin, it is for the most part for other foul actual sins, few for this sin that first made the breach and began the controversie betwixt God and Man. Next unto the sin against the *Holy Ghost*, and contempt of the *Gospel*, this is the greatest sin that crieth loudest in God's ears for vengeance day and night against a world of men. For now mens sins are against God in their base and low estates; but this sin was committed against *Jehovah*, when man was at the top of his preferment. Rebellion of a Traitor on a dunghil is not so great as of a Favourite in Court. Little sins against light are made horrible: no sin by any man committed was ever against so much light as *Adam* had. This sin was the first that ever displeased *God*. Drunkennesse deprives God of the glory of *Sobriety*; Whoring of *Chastity*: but this sin darkens the very Sun, defaces all the Image of God, the glory of Man, and the glory of God in Man; this is the first sin ever did thee mischief. This sin, like a Captain, hath gathered together all those troups and swarms of sins that now infest

The sin of *Adam* defaced all the Image of God.

hold

hold upon thee. Thank this sin for an hard heart thou so much complainest of: thank this sin for that hellish darkness that overspreads thee. This hath raised Satan, Death, Judgment, Hell, and Heaven against thee.

Man's misery by his fall.

The heinousness of Adam's sin.

Oh consider these sins that are packt up in this evil. 1. Fearful *Apostasie* from God like a Devil. 2. Horrible *Rebellion* against God, in joyning sides with the Devil, and taking God's greatest enemy's part against God. 3. Woful *Unbelief*, in suspecting God's threats to be true. 4. Fearful *Blasphemy*, in conceiving the Devil (God's enemy and Man's murtherer) to be more true in his temptations then God in his threatning. 5. Horrible *Pride*, in thinking to make this sin of eating the Forbidden Fruit to be a step and a stair to rise higher, and to be like God himself.

1. Apostasie. 2. Rebellion. 3. Unbelief. 4. Blasphemy. 5. Pride.

6. Fearful *Contempt of God*, making bold to rush upon the sword of the threatning secretly, not fearing the Plague denounced.

6. Contempt of God.

7. Horrible *Unthankfulness*, when God had given him all but one tree, and yet he must be murmuring that too.

7. Unthankfulness.

8. Horrible *Theft*, in taking that which was none of his own.

8. Theft.

9. Horrible *Idolatry*, in doting upon and loving the Creature more then God the Creator, who is blessed for ever.

9. Idolatry.

You therefore that now say, No man can say black is your eye, you have lived civilly all your days, look upon this one grievous sin, take a full view of it, which thou hast never shed one tear for as yet, and see thy misery by it,

Man's misery by his Fall.

it, and wonder at God's patience; he hath spared thee who wast born branded with it, and hast lived guilty of it, and must perish for ever for it, if the Lord from Heaven pity thee not.

Secondly, dead in sin.

But here is not all: consider, Secondly, every man is born stark dead in sin, *Ephes.* 2. 1. he is born empty of every inward principle of life, void of all grace, and hath no more good in him (whatsoever he thinks) then a dead carrion hath. And he is under the power of sin as a dead man is under the power of death, and cannot perform any act of life: their bodies are living coffins to carry a dead soul up and down in.

Best actions of the wicked, how sinful.

'Tis true (I confesse) many wicked men do many good actions, as *praying*, *hearing alms-deeds*; but it is not from any inward principle of life. Exrernal motives, like *plummets* on a dead (yet artificial) clock, set them a-running. *Jehu* was zealous, but it was onely for a Kingdom; the Pharisees gave *alms* onely to be seen of men. If one write a Will with a dead man's hand deceased, that Will cannot stand in any Law; it was not his Will, because it was not writ by him, by any inward principle of life of his own. Pride makes a man *preach*, pride makes a man *hear*, and *pray* sometimes. Self-love stirs up strange desires in men, so that we may say, this is none of God's act by his grace in the soul, but pride and self-love. Bring a dead man to the fire, and chafe him, and rub him, you may produce some heat by this external working upon him; but take him from the fire again and he is soon cold; so many men

man that lives under a sound Minister, under the lashes and knocks of a chiding, striving *Conscience*, he hath some heaven-hits, some affections, some fears, some desires, some sorrows stirred; yet take him from the *Minister*, and his chasing *Conscience*, and he grows cold again presently; because he wants an inward principle of life.

Which point might make us to take up a bitter lamentation for every natural man. It is said, *Exodus* 12. 30. *That there was a great cry in Egypt, for there was not an house wherein there was not one found dead.* O Lord, in some Towns and Families what a world of these are there? Dead husband, dead wife, dead servants, dead children, walking up and down with their sins, (as Fame saith some men do after death) with grave-cloaths about them; and God onely knows whether ever they shall live again or not. How do men lament the losse of their dead Friends? Oh thou hast a precious soul in thy bosome stark dead; therefore lament thine estate, and consider it seriously.

Use 3. Of lamentation.

First, a dead man cannot stir, nor offer to stir: a wicked man cannot speak one good word, or doe any good action, if Heaven it self did lie at the stake for doing it, nor offer to shake off his sins, nor think one good thought. Indeed he may speak and think of good things, but he cannot have good speeches, nor good thoughts: as an holy man may think of evil things, as of the sins of the times, but the thought of those evil things is good, not evil;

How every Natural man is dead while he lives.

1. Dead men cannot stir.

Man's misery by his Fall.

2. Dead men fear no danger.

Secondly, a dead man fears no dangers, though never so great, though never so near. Let Ministers bring a natural man tidings of the approach of the devouring plagues of God denounced, he fears them not.

3. Dead men refuse the best offers.

Thirdly, a dead man cannot be drawn to accept of the best offers. Let *Christ* come out of Heaven, and fall about the neck of a natural man, and with tears in his eyes beseech him to take his bloud, himself, his Kingdom, and leave his sins, he cannot receive this offer.

4. Dead men neither hear nor see. Mat. 23. 37, 38.

Fourthly, a dead man is stark blind, and can see nothing, and stark deaf, and hears nothing, he cannot taste any thing: so a natural man is stark blind, he sees no God, no Christ, no wrath of the Almighty, no glory of Heaven. He hears the voice of a man, but he hears not the voice of God in a Sermon: *He savourish not the things of God's Spirit.*

5. Dead men are senslesse.

Fifthly, a dead man is senslesse, and feels nothing: so, cast mountains of sin upon a wicked man, he feels no hurt, untill the flames of hell break out upon him.

6. Dead men are speechlesse.

Sixthly, a dead man is a speechlesse man, he cannot speak unlesse it be like a Parrat.

7. Dead men are breathlesse.

Seventhly, he is a breathlesse man. A natural man may say a prayer, or devise a prayer out of his memory and wit, or he may have a few short-winded wishes; but to pour out his soul in prayer, in the bosome of God, with groans unutterable, he cannot. I wonder not to see so many Families without Family-prayer. Why? They are dead men, and be rotting in their sins.

Eighthly

Eighthly, a dead man hath lost all beauty; so a meer natural man hath lost all glory; he is an ugly creature in the sight of God, good Men, and Angels; and shall one day be an abhorring to all flesh.

Man's misery by his fall.

8. Dead men want beauty.

Ninthly, a dead man hath his worms gnawing him; so natural men have the worm of conscience breeding now, which will be gnawing them shortly.

9. Dead men have worms gnawing on them.

Lastly, dead men want nothing but casting into the grave; so there wants nothing but casting into hell for a natural man. So that as *Abraham* loved *Sarah* well while living, yet when she was dead, he seeks for a burying-place for her to carry her out of his sight; so God may let some fearfull judgment loose, and say to it, Take this dead soul out of my sight, *&c.* It was a wonder that *Lazarus*, though lying but four days in the grave, should live again. Oh, wonder thou, that ever God should let thee live, that hast been rotting in thy sin twenty, thirty, perhaps sixty years together.

10. Dead men are cast into the grave.

III. Every natural man and woman is born *full of all sin*, *Rom.* 1. 29. as full as a Toad is of poison, as full as ever his skin can hold; mind, will, eyes, mouth, every limme of his body, and every piece of his soul is full of sin. Their hearts are bundles of sin; hence *Solomon* saith, *Foolishness is bound up in the heart of a child*, whole treasures of sin. *An evil man* (saith Christ) *out of the evil treasure of his heart, bringeth forth evil things*; nay, raging sins of sin. *The tongue is a world* of mischief. *Jac.* 3. 6.

Thirdly, Natural men are born full of sin.

Man's misery by his Fall.

What is the heart then? *For out of the abundance of the heart the tongue speaketh*: so that look about thee and see, what-ever sin is broached, and runs out of any man's heart into his life through the whole world, all those sins are in thine heart; thy mind is a nest of all the foul Opinions and Heresies that ever were vented by any man; thy heart is a stinking sink-hole of all Atheism, Sodomy, Blasphemy, Murther, Whoredom, Adulterie, Witchcraft, Buggery, so that if thou hast any good thing in thee, it is but as a drop of Rose-water in a bowl of poyson; where fallen, it is all corrupted.

It is true, thou feelest not all these things stirring in thee at one time, no more then *Hazael* thought he was or should be such a bloud-sucker, when he asked the Prophet *Elisha* if he were a *Dog*: but they are in thee like a nest of Snakes in an old hedge. Although they break not out into thy life, they lie lurking in thy heart; they are there as a filthy puddle in a barrel, which runs not out, because thou haply wantest the temptation or occasion to broach and tap thine heart; or because of God's restraining grace by *Fear*, *Shame*, *Education*, and *good Company*, thou art restrained and bridled up. And therefore when one came to comfort that famous picture, patern, and monument of God's justice by seven years horrors and grievous distresse of conscience, when one told him he never had committed such sins as *Manasses*, and therefore he was not the greatest sinner since the Creation, as he conceived;

Hazael and Elisha.

Francis Spira.

ceived; he replied, that he should have been worse then even *Manasseh* was, if he had lived in his time, and been on his Throne.

Mr. *Bradford* would never have looked upon any one's loved life with one eye, but he would presently return within his own breast with the other eye, and say, *Is this my vile breast remains that sin, which without God's special grace I should have committed as well as he.* Oh me thinks this might pull down men's proud conceits of themselves, especially such as bear up and comfort themselves in their smooth, honest, civil life, such as through education have been washed from all foul sins: they were never tainted with whoredome, swearing, drunkennesse, or prophanenesse; and here they think themselves so safe, that God cannot find in his heart to have a thought of damning them.

Oh consider of this point, which may make thee pull thine hair from thine head, and turn thy cloaths to sackcloth, and run up and down with amazement and paleneſſe in thy face, and horrour in thy conscience, and tears in thine eyes. What though thy life be smooth? what though thy outside, thy sepulchre be painted? Oh thou art full of rottennesse, of sin, within. Guilty, not before men, for the sins of thy life make thee so, but before God, all the sins that swarm and roar in the whole world at this day; for God looks to the heart: guilty thou art therefore of heart-whoredom, heart-sodomy, heart-blasphemy, heart-drunkennesse, heart-buggery, heart-

Man's misery by his Fall.

oppression, heart-idolatry; and these are the sins that terribly provoke the wrath of Almighty God against thee, *Isa.* 57. 17. *For the iniquity of his covetousness* (saith our Translation) *I smote him*; but the *Hebrew* renders it better, *For the iniquity of his concupiscence* (which is the sin of his heart and nature) *I smote him*. As a King is angry and musters up his Army against Rebels, not onely which bring their Souldiers out to fight, but who keep Souldiers in their Trenches ready for to fight. These sins of thine heart are all ready armed to fight against *God* at the *watch-word* or *alarm* of any temptation: nay, I dare affirm, and will prove it, that these sins provoke God to anger, and are as bad, if not worse then the sins of thy life. For,

Sins of the heart worse then the sins of the life.

1. The sin of thine heart or nature is the cause, the womb that contains, breeds, brings forth, suckles all the litter, all the troup of sins that are in thy life; and therefore, giving life and being to all other, it's the greatest sin.

2. Sin is more abundantly in the *heart* then in the life. An actual sin is but a little breach made by the sea of sin in thine heart, where all sin, all poison is met and mingled together. Every actual sin is but as a sluice broken off from the great bottom of sin in the heart; and hence Christ saith, *Out of the abundance of the heart the mouth speaketh; and out of the evil treasure of the heart we bring forth evil things.* A man spending money (I

mean *sin* in the life) is nothing to his treasure of sin in the heart.

Man's misery by his sins.

3. Sin is continually in the heart. Actual sins of the life flie out like sparks, and vanish, but this brand is always glowing within. The Toad spits poison sometimes, but it retains and keeps a poisonful nature always. Hence the Apostle calls it *Sin that dwells in me*, that is, which always lies and remains in me. So that, in regard of the sins of thy heart, thou dost rend in pieces and break, 1. All the Laws of God, 2. At one clap, 3. Every moment of thy life. Oh, methinks the thought of this might rend an heart of rock in pieces, to think I am always grieving God, at all times whatsoever I doe.

3. Sins in the heart break out like sparks in the Action.

Rom. 7.

4. Actual sins are onely in the life and outward Porch; sins of the heart are within the inward House. One enemy within the City is worse then many without; a Traitor on the Throne is worse then a Traitor in the open field. The heart is *Christ's throne*. A Swine in the best room is worse then in the outward house. More I might say, but thus you see sins of the *life* are not so bad, nor provoke God's wrath so fiercely against thee, as the sins of thine *heart*. Reserve not therefore so much that thou hast not been so bad as others are, but look upon thy black heart, look within thine own heart, and lament that in regard of thy sins *there* thou art as bad as any. I mourn not so much merely that thou hast sinned, as that thou hast a nature so apt to sin, that it is thy nature to be proud, and

4. Sin of the life is as in the Porch, but sin in the heart is as in the House.

Sins of the heart provoke God more then the sins of the life.

Man's misery by his Fall.

thy nature to be vain and deceitful; and loath not onely thy sins, but thy self for thy sin, being brim-full of unrighteousnesse. But here is not all; consider fourthly,

Every action is sinful, as coming from a natural man.

IV. *That what-ever a natural man doeth is sin.* As the inside is full, so the out-side is nothing else but sin; at least in the sight of an holy God, though not in the sight of blind sinful men. Indeed he may do many things which for the matter of them are good; as he may *give alms, pray, fast, come to Church*, but as they come from him they are sin: as a man may speak good words, but we cannot endure to hear him speak, because of his stinking breath which defiles them. Some actions indeed from their general nature are *indifferent*; for all *indifferences* lie in *generals*: but every deliberate action considered *in individuo*, with all its circumstances, as *time, place, motive, end*, is either morally good, or morally evil, as may be proved easily; morally good in good men, morally evil in unregenerate and bad men. For let us see particular actions of wicked men.

Actions of wicked men are onely evil.

1. Thoughts.

1. All their *thoughts* are onely evil, and that continually, *Gen.* 6. 5.

2. Words. Rom. 3. 13.

2. All their *words* are sins, *Psalm* 50. 16. *Their mouths are open sepulcres*, which smell filthily when they are opened.

3. Civil actions.

3. All their *civil actions* are sins; as their eating, drinking, buying, selling, sleeping, and ploughing, *Prov.* 21. 4.

4. Religious actions.

4. All their *religious actions* are sins, as

coming

coming to Church, praying, *Prov.* 15. 8. 9. 28. 9. fasting and mourning: roar and cry out of thy self till doomsday, they are sins, *Isa.* 58.

5. All their most *zealous actions* are sins; as *Jehu*, who kill'd all *Baal*'s Priests: because his action was outwardly and materially good, therefore God rewarded him with temporal favours; but because he had a Hawk's eye to get and settle a Kingdom to himself by this means, and so was Theologically evil, therefore God threatens to be revenged upon him, *Hosea* 1. 4.

6. Their *Wisedom* is sin. Oh, men are often commended for their wisedom, wit, and parts; yet those wits and that wisedom of theirs is sin, *Rom.* 8. *The wisdom of the flesh is enmity against God.*

Thus all they have or doe are sins; for how can he doe any good action whose person is filthy? *A corrupt tree cannot bring forth good fruit:* thou art out of Christ, therefore all thy good things, all thy kindnesses done unto the Lord, and for the Lord, as thou thinkest, are most odious to him. Let a woman seek to give all the content to her husband that may be, not out of any love to him, but onely out of love to another man, he abhors all that she doth. Every wicked man wants an inward principle of love to God and Christ, and therefore though he seeks to honour God never so much, all that he doth being done out of love to himself, God abhors all that he performs. All the good

5. Zealous actions.

6. Wisedom.

Wicked men want principle of love to God and Christ.

Man's misery by his Fall.

good things a wicked man doth are for himself, either for self-credit, or self-ease, or self-content, or self-safety; he sleeps, prays, hears, speaks, professeth for himself alone; hence acting always for himself, he committeth the highest degree of idolatry, he plucks God out of his Throne, and makes himself a *God*, because he makes himself his last end in every action: for a man puts himself in the room of God as well by making himself his *finis ultimus*, as if he should make himself *Primum principium*. Sin is a forsaking or departing from God. Now every natural man remaining always in a state of separation from God, because he always wants the bond of union, which is faith, is always sinning, God's curse lies upon him, therefore he brings out nothing but briers and thorns.

Jer. 20.13.

Deut. 30.

Object.

Object. But thou wilt say, *If our praying, and hearing be sin, why should we doe these duties? We must not sin.*

Answ.

Answ. 1. Good duties are good in themselves, although coming from thy vile heart they are sins.

2. It is lesse sin to doe them, then to omit them; therefore if thou wilt go to hell, go in the fairest Path thou canst thither.

Why good duties must be performed though we sin in doing them.

3. Venture and try, it may be God may hear, not for thy prayers sake, but for his name's sake. The *unjust Judge* holp the *poor widow*, not bequase he loved her suit, but for her *importunity*; and so be sure thou shalt have nothing if thou dost not seek. Which

though thou art a Dog? yet thou art alive, and are for the present under the Table: Catch not at Christ, snatch not at his bread, but wait till God give thee him; it may be thou mayest have him one day. Oh wonder then at God's patience, that thou livest one day longer, that hast all thy life-time, like a filthy toad, spit thy venome in the face of God, that he hath never been quit of thee. Oh look upon that black bill that will one day be put in against thee at the great day of account, where thou must answer with flames of fire about thine ears, not onely for thy drunkenesse, thy bloudy oaths and whoring, but for all the actions of thy short life; and just so many actions, so many sins.

Man's misery by his Fall.

Thou hast painted thy face over now with good duties and good deeds; and a little honesty amongst some men is of that worth and rarity, that they think God is beholden to them if he can get any good action from them. But when thy painted face shall be brought before the fire of God's wrath, then thy vilenesse shall appear before Men and Angels. Oh know it, that as thou dost nothing else but sin, so God heaps up wrath against the dreadfull day of wrath.

Some men think God beholden to them for any good action.

Thus much for man's misery in regard of sin. Now followeth his misery in regard of the punishments or miseries that follow upon sin. And these are

Man's misery in regard of consequence.

1. In Prison.
2. Future.

First,

Man's misery by his Fall.

First, man's present miseries that already lie on him for sin are these seven: that is,

1. Man's present miseries.

First, *God is his dreadful enemy*, *Psalm* 5. 5.

Quest. How may one know another to be his enemy?

Answ. 1. By their looks. 2. By their threats. 3. By their blows. So God

1. Hides his face from every natural man, and will not look upon him, *Isa.* 59. 2.

2. God threatens, nay curseth every natural man, *Gal.* 3. 10.

3. God gives them heavy, bloudy lashes on their souls and bodies.

An outward estate no certain sign of God's blessing.

Never tell me therefore that God blesseth thee in thine outward estate: no greater sign of God's wrath, then for the Lord to give thee thy swing; as a Father never looks after a desperate Son, but lets him run where he pleases. And if God be thine enemy, then every creature is so too, both in Heaven and in Earth.

2. Isa. 55. 6.

Secondly, *God hath forsaken them, and they have lost God*, *Ephes.* 2. 12. It is said, that in the grievous Famine of *Samaria Doves-dung* was sold at a large price, because they wanted bread. Oh! men live and pine away without *God*, without *bread*; and therefore the dung of Worldly contentments is esteemed so much of: thou hast lost the sight of God, and the favour of God, and the special protection of God, and the government of God. *Cain's* punishment lies upon thee in thy natural estate, thou art a *Runagate* from

the face of God, and from his face thou art hid. Many have grown mad to see their houses burnt, and all their goods lost. Oh, but God the greatest good is lost. This losse made *Saul* cry out in distresse of conscience, *1 Sam.* 28. 15. The Philistims make war against me, *and God is departed from me*; the losse of the sweetnesse of whose presence, for a little while onely, made the Lord Jesus cry out, *My God, my God, why hast thou forsaken me?* whereas thou hast lost God all thy life time. Oh, thou hast an heart of brasse, that canst not mourn for his absence so long. The damned in Hell have lost God, and know it; and so the plague of desperate horrour lieth upon them; thou hast lost God here, but knowest it not; and the plague of an hard heart lieth upon thee, thou canst not mourn for this losse.

Thirdly, they are condemned men: condemned in the Court of God's Justice by the Law, which cries *Treason, Treason* against the most high God: and condemned in the Court of Mercy by the *Gospel*, which cries *Murther, Murther* against the Son of God, *John* 3. 18. so that every natural man is damned in Heaven and damned on Earth. God is thy all-seeing terrible Judge; Conscience is thine Accuser, an heavy Witnesse; the World is thy Goal; thy Lusts are thy Fetters: to this Bible is pronounced and writ thy Doom, thy Sentence; Death is thy Hangman, and that fire that shall never go out thy torment. The Lord hath in his infinite pati-

God is a wicked mans Judge, Conscience his Accuser, the World his goal, Lust his Fetters, the Word his Doom, Death his Hangman, Fire his Torment.

Man's misery by his Fall.

ence reprieved thee for a time; O take heed and get a Pardon before the day of Execution come.

4. Fourthly, being condemned take him Goaler, *he is a bondslave to Satan*, Eph. 2. 3. for, *his servants ye are whom ye obey*, saith Christ. Now every natural man doeth the Devil's drudgery, and carrieth the Devil's pack; and howsoever he saith he defieth the Devil, yet he sins, and so doeth his work. Satan hath overcome and conquered all men in *Adam*, and therefore they are under his bondage and dominion. And though he cannot compell a man to sin against his will, yet he hath power.

1. First, to present and allure man's heart with a sinful temptation.

2. Secondly, to follow him with it, if at first he be something shie of it.

3. Thirdly, to disquiet and rack him if he will not yield, as might be made to appear in many instances.

4. Fourthly, besides he knows mens humours, as poor, wandring, beggerly Gentlemen do their friends in necessity, (yet in seeming courtesie) he visits and applies himself unto them, and so gains them as his own. Oh! he is in a fearful slavery who is under Satan's dominion, who is

Man's fearful slavery under Satan.

1. A secret enemy.

2. A deceitful enemy.

1. A *secret enemy* to thee.

2. A *deceitful enemy* to thee, that will make a man believe (as he did *Evah*, even in her integrity) that he is in a fair way, when his condition is miserable.

3. He

3. He is a *cruel enemy*, or Lord over them that he his slaves, 2 *Cor.* 4. 3. He gags them so that they cannot speak, (as that man that had a *dumb devil*) neither for God, nor to God in prayer; he starves them, so as no Sermon shall ever do them good; he robs them of all they get in God's Ordinances within three hours after *the marks*, the Sermon, is is ended.

Man's misery by his Fall.

3. A Lord enemy.

4. He is a *strong enemy*, *Luke* 11. 21. So that if all the Devils in Hell are able to keep men from coming out of their sins, he will. So strong an enemy, that he keeps men from so much as sighing or groaning under their burthens and bondage; *Luke* 11. 21. *When the strong man keeps the Palace, his goods are in peace.*

4. A strong enemy.

Fifthly, *He is cast into utter darkness*; as cruel Gaolers put their prisoners into the worst dungeons; so Satan doth natural men, 2 *Cor.* 4. 3, 4. They see no God, no Christ; they see not the happinesse of the Saints in light; they see not those dreadful torments that should now in this day of grace awaken them and humble them. Oh those by-paths which thousands wander from God in! they have no Lamp to their feet, to shew them where they erre. Thou that art in thy natural estate art born blind, and the Devil hath blinded thine eyes more *by* sin, and God in justice hath blinded them worse *for* sin; so that thou art in a corner of Hell, because thou art in utter darkness, where thou hast not a glimpse of any saving with.

1 Pet. 2. 9.

Sixthly,

Man's misery by his Fall.

6. Wicked men's condition remediless.

Sixthly, *They are bound hand and foot in this estate, and cannot come out*, Rom. 5. 6. 1 Cor. 2. 14. For all kind of sins, like chains, have bound every part and faculty of man; so that he is sure for stirring; and those are very strong in him, they being as dear as his members, nay as his life, Col. 3. 7. So that when a man begins to forsake his vile courses, and purposeth to become a new man, *Devils* fetch him back, *World* enticeth him, and locketh him up; and *Flesh* saith, Oh, it is too strict a course; farewell then merry days and good fellowship. Oh, thou mayest wish and desire to come out sometime, but canst not put strength to thy desire, nor indure to do it. Thou mayest hang down thy head like a Bulrush for sin, but thou canst not repent of sin: thou mayest presume, but thou canst not believe: thou mayest come half way, and forsake some sins, but not all sins: thou mayest come and knock at Heaven's gate, as the *foolish Virgins* did; but not enter in and passe through the gate: thou mayest see the Land of *Canaan*, and take much pain to goe into *Canaan*, and mayest taste of the bunches of Grapes of that good Land; but never enter into *Canaan*, into Heaven, but lie bound, hand and foot, in this woful estate: and here thou mayest lie and rot like a dead carcasse in his grave, untill the Lord come and roll away the stone, and bid thee come out and live.

7. Wicked men are near Hell.

Lastly, *They are ready every moment to drop into Hell.* God is a consuming fire against thee, and there is but one paper-wall of thy body between

tween thy ſoul and eternal flames. How ſoon may God ſtop thy breath? There is nothing but that between thee and hell; if that were gone, then farewell all. Thou art condemned, and the muſſler is before thine eyes; God knows how ſoon the ladder may be turned: thou hangſt but by one rotten twined thread of thy life over the flames of hell every hour. Man's miſery by his Fall.

Thus much of man's *preſent* miſeries.

Now follow his *future* miſeries, which are to come upon him hereafter. Man's future miſeries.

1. They muſt die either by a ſudden, ſullen, or deſperate death, *Pſalm* 89. 48. which though it is to a child of God a ſweet ſleep, yet to the wicked it is a fearfull curſe proceeding from God's wrath, whence, like a Lion, he tears body and ſoul aſunder: death cometh hiſſing upon him, like a fiery Dragon, with the ſting of vengeance in the mouth of it; it puts a period to all their worldly contentments, which then they muſt forſake, and carry nothing away with them but a rotten winding-ſheet. It is the beginning of all their woe, it is the Captain that firſt ſtrikes the ſtroke, and then Armies of endleſſe woes follow after, *Rev.* 6. 2. Oh, thou hadſt better be a toad or a dog then a man, for there is an end of their troubles when they are dead and gone; they fall not as men from a ſteep hill, not knowing where they ſhall fall. *Now* repentance is too late, eſpecially if thou hadſt lived under means [illegible]; it is either cold repentance, when 1. Wicked men die deſperately.

Man's misery by his Fall.

the body is weak, and the heart is sick; of an hypocritical repentance, onely for fear of Hell; and therefore thou saiest, *Lord Jesus*, receive my soul. Nay, commonly then mens hearts are most hard, and therefore men die like lambs, and cry not out; then its hard plucking thy soul from the Devil's hands, to whom thou hast given it all thy life by sin; and if thou dost get it back, dost thou think that God will take the Devil's leavings? Now thy day is past, and darkness begins to overspread thy soul; now flocks of Devils come into thy Chamber, waiting for thy soul, to flie upon it as Mastive Dogs when the door is opened. And this is the reason why most men die quietly that lived wickedly, because Satan then hath them as his own prey; like *Pirats*, who let a Ship passe that is empty of goods, but shoot commonly at them that are richly laden. The Christians in some parts of the primitive Church took the Sacrament every day, because they did look to die every day. But these times wherein we live are so poysoned and glutted with their ease, that it is a rare thing to see the man that looks death stedfastly in the face one hour together: but death will lay a bitter stroke on these one day.

Most men die quietly that live wickedly.

2. After death the soul is immediately condemned before God.

2. After death they appear before the Lord to Judgment, *Hebr.* 9. 27. their bodies indeed rot in their graves, but their souls return before the Lord to Judgment *Eccles.* 12. 7. The general Judgment is

the end of the World, when both body and soul appears before God and all the World in an account. But there is a particular Judgment that every man meets with after this life, immediately at the end of his life, where the soul is condemned onely before the Lord.

Mans misery by his fall.

Particular judgment.

You may perceive what this particular Judgment is; thus, by these four conclusions.

1. That every man should die the first day he was born, is clear; for *the wages of sin is death*, in justice therefore it should be paid of a sinfull creature as soon as he is born.

1. Men should die the first day of life.

2. That it should be thus with wicked men, but that Christ begs their lives for a season, 1 *Tim.* 4. *He is the Saviour of all men*; (that is,) not a Saviour of eternal preservation out of Hell, but a Saviour of temporal reservation from dropping into Hell.

2. Christ the Saviour of all men in this life.

3. That this space of time thus begged by Christ, is that season wherein onely man can make his peace with a displeased God, 2 *Cor.* 6. 2.

3. This life a time for men to make peace with God.

4. That if men doe not thus within this out of time, when death hath dispatched them, judgement onely remains for them; that is, then their doom is read, their date of repentance is out, then their sentence of everlasting death is passed upon them, this never can be recalled again. And this is judgment after death. *He that judgeth himself* (saith the Apostle, 1 *Cor.* 11. 31.) *shall not be judged of the Lord.* Now wicked men will not judge and condemn themselves

4. When death comes, 'tis too late to make peace with God.

Man's misery by his Fall.

selves *in this life*, therefore *at the end of it* God will judge them. All natural men are lost in this life, but they may be found and recovered again: but a man's losse by death is irrecoverable, because there is no means after death to restore them, there is no friend to persuade, no Minister to preach, by which Faith is wrought, and men get into Christ; there is no power of returning or repenting then; for night is come, and the day is past.

Man's loss after death is irrecoverable; for by death all means are cut off.

After death all the thoughts of the wicked are taken up with the burthen of wrath.

Again, the punishment is so heavy, that they can onely bear wrath, so that all their thoughts and affections are taken up with the burthen. And therefore *Dives* cries out, *I am tormented*. Oh that the consideration of this point might awaken every secure sinner! What will become of thine immortal soul when thou art dead? Thou sayest, *I know not, I hope well*. I tell thee therefore that which may send thee mourning to thy house, and quaking to thy grave: If thou diest in this estate, thou shalt not die like a Dog, nor yet like a Toad; but after death comes judgment: then farewel friends, when dying; and farewel God for ever, when thou art dead.

The terrour of Man's particular judgment.

Now the Lord open your eyes to see the terrours of this particular Judgment; which if you could see, (unlesse you were mad) it would make you spend whole nights and days in seeking to set all even with God.

I will shew you briefly the manner and nature of it in these particulars.

1. The

Man's misery by his Fall.

1. The soul dragged from the body.

1. Thy soul shall be dragged out of thy body, as out of a stinking prison, by the Devil the Gaoler, into some place within the bowels of the third Heavens, and there thou shalt stand stripp'd of all friends, all comfort, all creatures, before the presence of *God*, *Luke* 9. 27. as at the Assizes, first the Gaoler brings the prisoners out.

2. The soul receives a new light.

2. Then thy soul shall have a new light put into it, whereby it shall see the glorious presence of God; as prisoners brought with guilty eyes look with terrour upon the Judge. Now thou seest no God abroad in the World, but then thou shalt see the Almighty *Jehovah*; which sight shall strike thee with that hellish terrour and dreadful horrour, that thou shalt call to the Mountains to cover thee, *O rocks, rocks, hide me from the face of the Lamb, Rev.* 6. *ult.*

3. All sin shall come to thy mind.

3. Then all the sins that ever thou hast or shall commit shall come fresh to thy mind; as when the prisoner is come before the face of the Judge, then his accusers bring in their evidence: thy sleepy Conscience then will be in stead of a thousand witnesses, and every sin then, with all the circumstances of it, shall be set in order, armed with God's wrath round about thee, *Psal.* 50. 21. As Letters writ with juice of Oranges, cannot be read untill it be brought unto the fire, and then they appear; so thou canst not reade that bloudy Bill of Indictment thy Conscience hath against thee *now*; but when thou shalt stand near unto God,

Man's misery by his Fall.

a consuming fire; then what an heavy reckoning will appear? It may be thou hast left many sins now, and goest so far, and profitest so much, that no Christian can discern thee; nay, thou thinkest thy self in a side estate: but yet there is one leak in thy ship that will sink thee; there is one secret hidden sin in thine heart, which thou livest in, as all unsound people do, that will damn thee. Prell thee, as soon as ever thou art dead and gone, then thou shalt see where the knot did bind thee; where thy sin was that now hath spoiled thee for ever; and then thou shalt grow mad to think, *Oh that I never saw this sin I loved, lived in, plotted, perfected mine own eternal ruine by, untill now, when it is too late to amend!*

4. God takes his farewell of thee.

4. Then the Lord shall take his everlasting farewell of thee, and make thee know it too. Now God is departed from thee in this life, but he may return in mercy to thee again; but then the Lord departs with all his patience, to wait for thee no more, nor shall Christ be offered thee any more, no Spirit to strive with thee any more; and so shall passe sentence, though haply not vocally, yet effectually, upon thy soul, the Lord saying, *Depart thou cursed.* Thou shalt see indeed the glory of God that others find, but, to thy greater sorrow, shalt never taste the same, *Luke* 13. 28.

5. The soul surrendred into the hands of the Devil.

5. Then shall God surrender up thy forsaken soul into the hands of Devils, who, being

being thy Gaolers, must keep thee till the great day of Account: so that as thy friends are scrambling for thy Goods, and worms for thy Body, so Devils shall scramble for thy Soul. For as soon as ever a wicked man is dead, he is either in Heaven, or in Hell. Not in Heaven, for no unclean thing comes there; if in Hell, then amongst Devils, there shall be thine eternal lodging, 1 *Pet.* 3. 19. And hence thy forlorn soul shall lie mourning for the time past, *now* 'tis too late to recall again; groaning under the intolerable Torments of the wrath of God present, and amazed at the eternity of misery and sorrow that is to come; waiting for that fearfull hour, when the last Trump shall blow, and then body and soul meet to bear that wrath, that fire that shall never go out. Oh, therefore suspect and fear the worst of thy self now. Thou hast seldom or never, or very little, troubled thy head about this matter, whether Christ will save thee or not, thou hast such strong hopes and confidence already that he will: know, that it is possible thou mayest be deceived; and if so, when thou shalt know thy doom after death, thou canst not get an hour more to make thy peace with God, although thou shouldst weep tears of bloud. If either the muffler of Ignorance shall be before thine eyes, like an Handkerchief about the face of one condemned, or if thou art pinioned with any lust, or if thou makest thine own pardon, proclaimest (because

Man's misery by his Fall.

For wicked men as soon as dead are in Hell.

After death no time to make peace with God.

Man's misery by his Fall.

thou art sorry a little for thy sins, and resolvest never to doe the like again) peace to thy soul; thou art one that after death shalt appear before the Lord to Judgment; thou that art thus condemned now, dying so, shalt come to thy fearful judgment after death.

There shall be a general judgment of soul and body at the end of the World, wherein they shall be arraigned and condemned before the great Tribunal-seat of Jesus Christ, *Jude* 14. 15. 2 *Cor.* 5. 10. The hearing of Judgment to come made *Felix* to tremble: Nothing of more efficacy to awaken a secure sinner, then the sad thoughts of this fiery day.

Object.

But thou wilt ask me *How it may be proved that there will be such a day.*

Answ. Why there must be a day of judgment.

I answer, God's justice calls for it. This World is the stage where God's *patience* and *bounty* act their parts, and hence every man will professe and conceive, because he feels it, that God is mercifull: but God's *Justice* is questioned, men think God to be all mercy, and no justice, all honey, and no sting; now the wicked prosper in all their ways, are never punished, but live and die in peace, whereas the godly are daily afflicted and reviled. Therefore because this *Attribute* suffers a total eclipse almost now, there must come a day wherein it must shine out before all the World in the glory of it, *Rom.* 2. 5.

The second reason is from the glory of Christ:

Christ; he was accused, arraigned, condemned by men, therefore he shall be the Judge of them, *John* 5. 27. For this is an ordinary piece of God's Providence towards his people, the same evil he casts them into now, he exalts them into the contrary good in his time. As the Lord hath a purpose to make *Joseph* Ruler over all *Egypt*, but first he maketh him a slave. God has a meaning to make Christ Judge of men, therefore first he suffers him to be judged of men.

Man's misery by his fall.

Quest. *But when shall this judgment-day be?* Object.

Answ. Though we cannot tell the day and hour particularly, yet this we are sure of, that when all the Elect are called, for whose sake the World stands, *Isaiah* 1. 9. when these pillars are taken away, then woe to the World; as when *Lot* was taken out of *Sodome*; then *Sodome* was burnt. Now it is not probable that this time will come as yet: for first Antichrist must be consumed, and not onely the scattered visible Jews, but the whole body of the Israelites must first be called, and have a glorious Church upon earth, *Ezekiel* 37. This glorious Church Scripture and Reason will inforce, which when it is called shall not be expired as soon as 'tis born, but shall continue many a year. Answ. When all the elect are called, then woe to the world. *Lot* being gone, *Sodome* was burnt.

Quest. *But how shall this Judgment be?* Object.

Answ. The Apostle describes it, 1 *Thes.* 4. 16, 17. Answ.

1. Christ

Man's misery by his Fall.

The manner of the last judgement.

1. Christ comes.

2. The Arch-angel's voice heard.

3. The Trump blows.

4. The dead arise.

5. The Judge upon the Bench.

Sinner consider the day of Judgement.

1. Christ shall break out of the third Heaven, and be seen in the Air, before any dead arise; and this shall be with an admirable shout, as when a King cometh to triumph among his Subjects, and over his enemies.

2. Then shall the voice of the *Arch-Angel* be heard. Now this *Arch-Angel* is Jesus Christ himself, as the Scripture expounds; being in the clouds of Heaven, he shall with an audible, Heaven-shaking shout say, *Rise you dead, and come to judgment*; even as he called to *Lazarus*, *Lazarus arise*.

3. Then the Trump shall blow; and even as at the giving of the Law, *Exod.* 19. it's said, *the Trumpet sounded*, much more louder shall it now sound when he comes to judge men that have broken the Law.

4. Then shall the dead arise; the bodies of them that have died in the Lord shall *rise first*, then the others that live shall (like *Enoch*) be translated and changed, 1 *Cor.* 15.

5. When thus the Judge and Justices are upon their Bench at Christ's right hand, on their thrones, then shall the guilty prisoners be brought forth, and come out of their Graves like filthy Toads against this terrible storm: there shall all the wicked that ever were, or ever shall be, stand quaking before this glorious Judge, with the same bodies, feet, hands, to receive their doom.

Oh consider of this day thou that divest

in thy sins now, and yet are safe: there is a day coming wherein thou mayest and shalt be judged.

Man's misery by his Judge.

1. Who is the Judge?

1. Consider who shall be thy Judge: why, *Mercy, Pity, Goodness* it self, even Jesus Christ, that many times held out his bowels of compassion towards thee. A child of God may say, Yonder is my *brother, friend, husband*; but thou mayest say, Yonder is mine *enemy*. He may say at that day, Yonder is he that shed his blood to save me; thou mayest say, Yonder he comes whose heart I have pierced with my sins, whose blood I have despised. They may say, O come, Lord Jesus, and cover me under thy wings; but thou shalt then cry out, O rocks, fall upon me, and hide me from the face of the Lamb.

2. His coming is in flames of fire.

2. Consider the manner of his coming, 2 *Thes.* 1. 7. He shall come in flaming fire, the Heavens shall be on a flame, the Elements shall melt like scalding lead upon thee. When a house is on fire at midnight in a Town, what a fearfull cry is there made? Then all the World shall cry Fire, Fire, and run up and down for shelter to hide themselves, but cannot find it, but say, Oh! now the gloomy day of blood and fire is come, here's for my pride, here's for my oaths, and the wages for my drunkenness, security, and neglect of duties.

3. The accusations against wicked men.

3. In regard of the heavy accusations that shall come against them at that day. There's never a wicked man almost in the

World,

Man's misery by his Fall.

World, as fair a face as he carries, but he hath at some time or other committed some such secret villany, that he would be ready to hang himself for shame, if others did know of it; as secret *whoredom*, *self-pollution*, speculative *wantonness*, men with *men*, women with *women*, as the Apostle speaks, *Rom.* 1. At this day all the World shall see and hear these privy pranks, then the Books shall be opened. Men will not take up a foul businesse, nor end it in private; therefore there shall be a day of publick hearing: things shall not be suddenly shuffled up, as carnal thoughts imagine, *viz.* that, at this day, first Christ shall raise the dead, and then the separation shall be made, and then the sentence past, and then suddenly the Judgment-day is done. No, no, it must take up some large quantity of time, that all the World may see the secret sins of wicked men in the World: and therefore it may be made evident from all Scripture and Reason, that this day of Christ's Kingly Office in *Judging* the World, will last haply longer then his private Administration now (wherein he is lesse glorious) in *governing the World*. Tremble thou Time-server, tremble thou Hypocrite, tremble thou that liveſt in any secret sin under the all-seeing eye of this Judge: thine own Conscience indeed shall be a sufficient witnes against thee, to discover all thy sins at thy particular judgment, but all the World shall openly see thine hidden, close course of darkness, to thine everlasting shame, at this day.

Eccles. xii. xiv.

The Kingly Office of Christ may probably last longer then his private Administration.

4. In

4. In regard of the fearfull Sentence that then shall be passed upon thee; *Depart thou cursed creature into everlasting fire, prepared for the Devil and his Angels.* Thou shalt then cry out, Oh mercy, Lord! Oh a little mercy! No, will the Lord Jesus say, I did indeed once offer it you, but you refused, therefore *Depart.* Then thou shalt plead again, Lord, if I must depart, yet blesse me before I go. No, no, Depart *thou cursed.* Oh but, Lord, if I must depart cursed, let me go into some good place. No, depart thou cursed *into hell-fire.* Oh Lord, that's a torment I cannot bear; but if it must be so, Lord, let me come out again quickly. No, depart thou cursed into *everlasting* fire. Oh Lord, if this be thy pleasure, that here I must abide, let me have good company with me. No, depart thou cursed into everlasting fire, *prepared for the Devil and his Angels.* This shall be thy sentence. The hearing of which may make the rocks to rend. So that, go on in thy sin and prosper, despise and scoff at God's Ministers and prosper, abhorre the power and practice of Religion, as a too precise course, and prosper; yet know it, there will a day come, when thou shalt meet with a dreadfull Judge, a dolefull Sentence. Now is thy day of sinning, but God will have shortly his day of condemning.

Man's misery by his Fall.

4. The sentence that shall passe against them.

5. When the Judgment-day is come, then the fearfull wrath of God shall be poured out, and piled upon their bodies and souls, and the breath of the Lord, like a stream of brim-

5. God's wrath shall be poured out on body and soul.

Man's misery by his Fall.

brimstone, shall kindle it, and here thou shalt lie burning, and none shall ever quench it. This is the execution of a sinner after judgment, *Rev.* 21. 8.

Wherein consists the wrath of God, 1. Absence from God.

Now this wrath of God consists in these things.

1. Thy soul shall be banished from the face and blessed sweet presence of God and Christ, and thou shalt never see the face of God more. It is said, *Acts* 20. that *they wept sore, because they should see* Paul's *face no more.* Oh, thou shalt never see the face of *God, Christ, Saints* and *Angels* more. Oh heavy doom, to famish and pine away for ever without one bit of bread to comfort thee, one smile of *God* to refresh thee! Men that have their sores running upon them must be shut up from the presence of men sound and whole. Oh, thy sins, like plague-sores run on thee; therefore thou must be shut out like a Dog from the presence of God, and all his people, 2 *Thes.* 1. 9.

2. God a consuming fire.

2. God shall set himself like a consuming infinite fire against thee, and tread thee under his feet, who hast by sin trod him and his glory under foot all thy life. A man may devise exquisite torments for another, and great power may make a little stick to lay on heavy strokes: but great power, stirred up to strike from great fury and wrath, makes the stroke deadly. I tell thee, all the wisedom of God shall then be set against thee, to devise torments for thee. *Mich.*

3. There was never such wrath felt or con-

ceived

ceived as that which the Lord hath deviſed against thee, that liveſt and dieſt in thy natural eſtate: hence it is called *wrath to come*, 1 *Theſſ.* 1. *ult.* The torment which wiſedom ſhall deviſe, the Almighty power of God ſhall inflict upon thee; ſo as there was never ſuch power ſeen in making the World, as in holding a poor creature under this wrath, that holds up the ſoul in being with one hand, and beats it with the other, ever burning like fire againſt a creature, and yet that creature never burnt up, *Rom.* 9. 22. Think not this cruelty, it's juſtice: what cares God for a vile wretch, whom nothing can make good while it lives? If we have been long in hewing a block, and we can make no meet veſſel of it, put it to no good uſe for our ſelves, we caſt it into the fire: God heweth thee by *Sermons, ſickneſſe, loſſes* and *croſſes, ſudden death, mercies* and *miſeries*, yet nothing makes thee better; what ſhall God doe with thee, but caſt thee hence? Oh, conſider of this wrath before you feel it. I had rather have all the World burning about my ears, then to have one blaſting frown from the bleſſed face of an infinite and dreadfull God. Thou canſt not endure the torments of a little Kitchin fire on the tip of thy finger, not one half hour together: how wilt thou bear the fury of this infinite, endleſs, conſuming fire in body and ſoul throughout all eternity?

Man's miſery by his Fall.

Men were better have the World burne about their ears, then to have one frown from God's face.

3. The never-dying worm of a guilty conſcience ſhall torment thee, as if thou hadſt

3. A guilty conſcience a never-dying worm.

Man's misery by his Fall.

hadst swallowed down a living poisonful snake, which shall lie gnawing and biting thine heart for sin past, day and night. And this worm shall torment thee by shewing the cause of thy misery, that is, that thou didst never care for him that would have saved thee. By shewing thee also thy sins against the Law; by shewing thee thy sloth, whereby thy happinesse is lost. Then shall thy conscience gnaw to think, so many nights I went to bed without prayer, and so many days and hours I spent in feasting, and foolish sporting: O, if I had spent half that time, now mispent, in praying, in mourning, in meditation, yonder in Heaven had I been. By shewing thee also the means that thou once hadst to avoid this misery: Such a Minister I heard once, that told me of my particular sins, as if he had been told of me; such a friend perswaded me once to turn over a new leaf: I remember so many knocks God gave at this iron heart of mine, so many mercies the Lord sent; but Oh, no means could prevail with me. Lastly, by shewing thee how easily thou mightest have avoided all these miseries. Oh, once I was almost perswaded to be a Christian; but I suffered my heart to grow dead, and fell to *loose company*, and so lost all. The Lord Jesus came unto my door and knocked, and if I had done that for Christ which I did for the Devil many a time, to open at his knocks, I had been saved. A thousand such bites will this worm give at thine heart,

which

which shall make thee cry out, Oh time, time! Oh Sermons, Sermons! Oh, my hopes and my helps are now lost, that once I had to save my lost soul!

Man's misery by his sin.

4. Thou shalt take up thy lodging for ever with Devils, and they shall be thy companions: him thou hast served here, with him must thou dwell there. It scares men out of their wits almost, to see the Devil, as they think, when they be alone; but what horrour shall fill thy soul when thou shalt be banished from Angels society, and come into the fellowship of Devils for ever?

4. To lodge with the Devils in Hell for ever.

5. Thou shalt be filled with final despair. If a man be grievously sick, it comforts him to think it will not last long. But if the Physician tell him he must live all his life-time in this extremity, he thinks the poorest begger in a better estate then himself. Oh, to think when thou hast been millions of years in thy sorrows, then thou art no nearer thy end of bearing thy misery then at the first coming in: Oh! I might once have had mercy and Christ, but no hope now ever to have one glimpse of his face, or one good look from him any more.

5. Final despair in an irrecoverable condition.

6. Thou shalt vomit out blasphemous oaths and curses in the Face of God the Father for ever, and curse God that never elected thee, and curse the Lord Jesus that never shed one drop of bloud to redeem thee, and curse God the holy Ghost that passed by thee and never called thee, *Revel.* 16. 9. And here thou shalt lie and weep, and

6. Blaspheming and cursing for ever.

Man's misery by his Fall.

gnash thy teeth in spite against God and thy self, and rore, and stamp, and grow mad, that there thou must lie under the curse of God for ever. Thus (I say) thou shalt lie blaspheming, with God's wrath like a pile of fire on thy soul burning, and floods, nay seas, nay more, seas of tears (for thou shalt for ever lie weeping) shall never quench it. And here, which way soever thou lookest, thou shalt see matter of everlasting grief. Look up to Heaven, and there thou shalt see (Oh!) that God is for ever gone. Look about thee, thou shalt see Devils quaking, cursing God; and thousands, nay millions of sinfull, damned creatures crying and roaring out with dolefull shriekings, Oh the day that ever I was born! Look within thee, there is a guilty conscience gnawing. Look to time past; Oh those golden days of grace and sweet seasons of mercy are quite lost and gone! Look to time to come, there thou shalt behold evils, troups and swarms of sorrows, and woes, and raging waves, and billows of wrath coming roaring upon thee. Look to time present; Oh, not one hour or moment of ease or refreshing, but all curses meet together, and feed upon one poor lost immortal soul, that never can be recovered again! No God, no Christ, no Spirit to comfort thee, no Ministers to preach unto thee, no friend to wipe away thy continual *Tears*, no Sun to shine upon thee, not a bit of bread, not one drop of water to cool thy tongue.

Misery incompasseth those in Hell.

The

This is the misery of every natural man. Now do not thou shift it from thy self, and say, *God is merciful.* True, but it is to very few, as shall be proved. 'Tis a thousand to one if ever thou be one of that small number whom God hath picked out to escape this wrath to come. If thou dost not get the the Lord Jesus to bear this wrath, farewell God, Christ, and God's mercy for ever. If Christ had shed seas of bloud, set thine heart at rest, there is not one drop of it for thee, until thou comest to see, and feel, and groan under this miserable estate. I tell thee, Christ is so farre from saving thee, that he is thine enemy. If Christ were here, and should say, Here is my bloud for thee, if thou wilt but lie down and mourn under the burthen of thy misery, and yet for all his speeches thy dry eyes weep not, thy stout heart yields not, thy hard heart mourns not, as to say, Oh! I am a sinfull, lost, condemned, curfed, dead creature; what shall I doe? dost not think but he would turn away his face from thee, and say, Oh! thou stony, hard-hearted creature, wouldst thou have me save thee from thy misery, and yet thou wilt not groan, sigh, and mourn for deliverance to me out of thy misery? If thou likest thine estate so well, and prizest me so little, perish in thy misery for ever.

Man's misery by the Fall.

Oh, labour to be humbled day and night under this thy wofull estate, Thou art guilty of *Adam's* grievous sin; will this break thine heart? *No.* Thou art dead in sin,

The scope of knowing our miseries is, to be humbled.

Man's misery by his Fall.

and top-full of all sin; will this break thine heart? *No.* Whatsoever thou doest, hast done, thou dost, remaining in this estate, is sin; will this break thine heart? *No.* God is thine enemy, and thou hast lost him; will this break thy heart? *No.* Thou art condemned to die eternally, Satan is thy Gaoler, thou art bound hand and foot in the bolts of thy sins, and cast into utter darkness, and ready every moment to drop into Hell; will this break thine heart? *No.* Thou must die, and after that appear before the Lord to Judgment, and then bear God's everlasting insupportable wrath, which rends the Rocks, and burns down to the bottom of Hell; will this break thine hard heart, man? *No.* Then farewell Christ for ever, never look to see a Christ until thou dost come to feel thy misery out of Christ. Labour therefore for this, and the Lord will reveal the Brazen Serpent, when thou art in thine own sense and feeling stung to death with the fiery Serpents.

So I come to open the fourth principal Point.

Christ

CHAP. IV.

That the Lord Jesus Christ is the onely means of Redemption and deliverance out of this estate.

IN whom we have Redemption through his bloud, Ephes. 1. 7. which plainly demonstrates that

Jesus Christ is the onely means of man's Redemption and deliverance out of his bondage and miserable estate.

The fourth Principle. Christ the onely Redeemer by price.

And this is the Doctrine I shall now insist upon. *Doct.* Christ our Redeeme.

When the Israelites were in bondage and misery, he sends *Moses* to deliver them. When they were in *Babylon*, he stirred up *Cyrus* to open the prison gates to them. But when all mankind is under spiritual misery, he sends the Lord Jesus, God and Man, to redeem him, *Acts* 4. 12.

Quest. How doth Christ redeem men out of this misery? *Object.* How men are redeemed.

Answ. By *paying a price for them*, 1 *Cor.* 6. *ult.* God's mercy will be manifested in saving some, and his justice must be satisfied by having satisfaction or price made and paid for man's sin. *Ans.* 1. By paying a price.

Hence Christ satisfieth God's Justice.

First, by standing in the room of all them whom mercy decreeth to save. A Surety standeth in the room of a Debtor, *Heb.* 7. 22 1. By standing in their room.

Christ our onely Redeemer.

As the first *Adam* stood in the room of all mankind fallen: so Christ standeth in the room of all men rising, or to be restored again.

2. By taking away the guilt of their sin.

Secondly, by taking from them, in whose room he stood, the eternal guilt of all their sins, and by assuming the guilt of all those sins unto himself, 2 *Cor.* 5. 22. Hence *Luther* said, Christ was the greatest sinner by imputation.

3. By bearing the curse for for sin.

Thirdly, by bearing the curse and wrath of God kindled against sin. God is holy, and when he seeth sin sticking onely by imputation to his own Son, he will not spare him, but his wrath and curse must he beat, *Gal.* 3. 13. Christ drinks up the cup of all the Elect at one draught, which they should have been sipping and drinking, and tormented with, millions of years.

4. By making us perfect. Dan. 9. 24.

Fourthly, by bringing into the presence of God perfect righteousnesse, *Rom.* 5. 21. for this also God's Justice required *perfection*, conformity to the Law, as well as (*perfect satisfaction*) suffering for the wrong offered to the Law-giver, Justice thus requiring these four things, Christ satisfies Justice by performing them, and so pays the price.

Christ a Redeemer by strong hand.

2. Christ is a *Redeemer* by strong hand. The first Redemption by Christ is finished in Christ's person at his Resurrection, the second is begun by the Spirit in man's vocation, and ended at the day of Judgment, as money is first paid for a Captive in *Turkey*,

and then, because he cannot come to his own Prince himself, he is fetcht away by strong hand.

Here is encouragement to the vilest sinner, and comfort to the self-succourlesse and lost sinner, who have spent all their money, their time and endeavours upon those duties and strivings that have been but poor Physicians to them. Oh look up here to the Lord Jesus, who can doe that cure for thee in a moment, which all creatures cannot doe in many years. What bolts, what strong fetters, what unruly lusts, temptations and miseries art thou lock into? Behold, the Deliverer is come out of *Sion*, having satisfied Justice, and paid a price to ransome poor Captives, *Luke* 4. 18, with the keys of Heaven, Hell, and thy unruly heart in his hand, to fetch thee out with great mercy and strong hand: Who knows but thou poor prisoner of Hell, thou poor Captive of the Devil, thou poor shackled sinner, mayest be one whom he is come for? Oh look up to him, sigh to Heaven for deliverance from him, and be glad and rejoyce at his coming.

Christ one onely Redeemer.

use 1. Of encouragement. Christ came down from Heaven to relieve poor Captives bound in fetters of sin.

This strikes terrour to them that, though there is a means of deliverance, yet will lie in their misery, never groan, never sigh to the Lord Jesus for deliverance; nay, that rejoyce in their bondage, and dance to Hell in their bolts; nay, that are weary of deliverance, that sit in the stocks when they are at prayers, that come out of the Church when

use 2. Of terrour.

Christ our only Redeemer.

the tedious Sermon runs somewhat beyond the hour, like prisoners out of a Gaol; that despise the Lord Jesus, when he offers to open the doors, and so let them out of that miserable estate. Oh poor creatures! is there a means of deliverance, and dost thou neglect, nay, despise it? Know it, that this will cut thine heart one day, when thou art hanging in thy gibbets in Hell, to see others standing at God's right hand, redeemed by Christ: thou mightest have had share in their honour: for there was a Deliverer come to save thee, but thou wouldst have none of him. Oh, thou wilt be yelling in those everlasting burnings, and tear thy hair, and curse thy self: From hence might I have been delivered, but I would not. Hath Christ delivered thee from Hell, and hath he not delivered thee from thine Ale-house? Hath Christ delivered thee from Satan's society, when he hath not delivered thee from thy loose company yet? Hath Christ delivered thee from burning, when thy faggots, thy sins grow in thee? Is Christ's blood thine, that makest no more account of it, nor feelest no more virtue from it then in the blood of a chicken? Art thou redeemed? dost thou hope by Christ to be saved, that didst never see, nor feel, nor sigh under thy bondage? Oh, the Devils will keep holy-day (as it were) in Hell, in respect of thee, who shalt mourn under God's wrath, and lament. Oh, there was a means to deliver us out of it, but thou shalt mourn for

The neglect of our deliverance by Christ will prove a cut at the last day.

ever

ever for thy misery. And this will be a bodkin at thine heart one day, to think there was a Deliverer, but I wretch would none of him.

Christ only Redeemer.

Here likewise is matter of reproof to such as seek to come out of this misery from and by themselves. If they be *ignorant*, they hope to be saved by their good meaning and prayers: if *civil*, by paying all they owe, and doing as they would be done by, and by doing no body any harm. If they be troubled about their *estates*, then they lick themselves whole by their mourning, repenting and reforming. Oh, poor stubble! canst thou stand before this consuming fire without sin? Canst thou make thy self a Christ for thy self? canst thou bear and come from under an infinite wrath? canst thou bring in perfect righteousnesse into the presence of God? This Christ must doe, else he could not satisfie and redeem. And if thou canst not doe thus, and hast not Christ, *desire* and *pray*, that Heaven and Earth shake, till thou hast worn thy tongue to the stumps; *endeavour* as much as thou canst, till others commend thee for a diligent Christian; retire to some wildernesse till dooms-day, dig thy grave there with thy nails, weep buckets full of hourly tears, till thou canst weep no more; *fast* and *pray* till thy skin and bones cleave together; *promise* and *purpose* with full resolution, to be better; nay, *reform* thy head, heart, life and tongue, and some, nay all things, live like an Angel, shine like a Sun,

Use 3. Of reproof.

walk

Christ our only Redeemer.

walk up and down the World like a distressed Pilgrime going to another Countrey, so that all Christians commend and admire thee; die ten thousand deaths; lie at the fire-back in Hell so many millions of years as there be piles of grasse on the earth, or sands upon the Sea-shore, or starrs in Heaven, or motes in the Sun: I tell thee, not one spark of God's wrath against thy sin shall be quenched by all these *duties*, nor by any of these *sorrows* or *tears*; for, these are not the Gal. 5. 2. bloud of Christ. Nay, if all the Angels and Saints in Heaven and earth should pray for thee, these cannot deliver thee; for they are not the bloud of Christ. Nay, God as a Creator having made a Law, will not forgive one sin without the bloud of Christ. Nay, Christ's bloud will not doe it neither, if thou dost joyn never so little that thou hast or dost, unto Jesus Christ, and makest thy self or any of thy duties copartners with Christ in that great work of saving thee. Cry out therefore as that blessed Martyr did, *None but Christ, none but Christ.*

Use 4. Be watchfull.

Take heed of neglecting or rejecting so great Salvation by *Jesus Christ*. Take heed of spuing that potion; that onely can cure thee.

Object. But thou wilt say, *This meanes of Redemption is onely appointed for some, it is not intended for all, therefore not for me, therefore how can I reject Christ?*

Answ. It is true, Christ spent not his breath to pray for all, *John* 17. 9. *I pray for them, I*

pray

pray not for the world, but for them which thou hast given me, for they are thine; much leſſe his bloud for all, therefore he was never intended as a Redeemer of all: but that he is not intended as a deliverer of thee, how doth this follow? How doſt thou know this?

Christ not the only Redeemer.

But, ſecondly, I ſay, though Chriſt be not intended for *all*, yet he is *offered* unto all, and therefore unto thee. And the ground is this chiefly:

The univerſal offer of Chriſt ariſeth not from Chriſt's Prieſtly Office immediately, but from his Kingly Office, whereby the Father having given him all power and dominion in Heaven and Earth, he hereupon commands all men to ſtoop unto him, and likewiſe bids all his Diſciples, and all their ſucceſſours, to goe and preach the Goſpel to every creature under Heaven, *Matthew* 28. 18, 19. For Chriſt doth not immediately offer himſelf to all men as a Saviour, whereby they may be encouraged to ſerve him as a King: but firſt as a King commanding them to caſt away their weapons, and ſtoop unto his Scepter, and depend upon his free mercy, acknowledging, if ever he ſave me, I will bleſſe him; if he damn me, his name is righteous in ſo dealing with me.

The offer of Chriſt univerſal, and why.

Mark 16. 15.

But that I may faſten this exhortation, I will ſhew theſe four things.

1. The Lord Jeſus is offered to every perſon; which I ſhall ſhew thus:

1.

What

Christ our only Redeemer.

What hast thou to say against it, that thou dost doubt of it? It may be thou wilt plead,

Object.

Oh, I am so ignorant of my self, God, Christ, or his will, that surely the Lord offers no Christ to me.

Answ.

Yes, but he doth though thou liest in utter darkenesse. Our blessed Saviour glorified his Father for *revealing* the Mysterie of the *Gospel* to *simple men*, neglecting those that carried the chief *reputation* of wisedom in the World. The parts of none are so low, as that they are beneath the gracious regard of Christ. God bestoweth the best fruits of his love upon mean and weak persons *here*, that he might confound the pride of Flesh the more. Where it pleaseth him to make his choice, and to exalt his mercy, he passeth by no degree of wit, though never so uncapable.

Prov. 9. 4.

Prov. 1. 22. 23.

Object.

But thou wilt say, I am an enemy to God, and have a heart so stubborn and loth to yield; I have vexed him to the very heart by my transgressions.

Answ.

Yet he beseecheth thee to be reconciled. Put case thou hast been a sinner, and rebellious against God; yet so long as thou art not found amongst malicious opposers and underminers of his Truth, never give way to despairing thoughts, thou hast a merciful Saviour.

Object.

But I have despised the means of reconciliation, and rejected mercy.

Answ.

Yet God calls thee to return; *Thou hast*

plaid

plaid the harlot with many lovers, yet turn again to me, saith the Lord, Jer. 3.1. Cast thy self into the arms of Christ, and if thou perish, perish there: if thou dost not, thou art sure to perish. If mercy be to be had anywhere, it is by seeking to Christ, not by turning from him. Herein appears Christ's love to thee, that he hath given thee a heart in some degree sensible: he might have given thee up to *hardness, security* and *prophaneness*; of all spiritual judgments the greatest. But he that died for his enemies will in no wise refuse those, the desire of whose soul is towards him. When the Prodigal set himself to return to his father, his father stays not for him, but meets him in the way. If our sins displease us, they shall never hurt us; but we shall be esteemed of God to be that which we desire and labour to be, *Psalm* 145. 19.

Christ our onely Redeemer.

Christ casts off none that desire to come unto him.

But can the Lord offer Christ to me, so poor, that have no strength, no faith, no grace, nor sense of my poverty?

Object.

Yes, even to thee: why should we except our selves, when Christ doth not except us? *Come unto me all ye that are weary and heavy laden.* We are therefore poor, because we know not our riches. We can never be in such a condition, wherein there will be just cause of utter despair. *He that sits in darkness and seeth no light*, no light of comfort, no light of God's countenance, *yet let him trust in the name of the Lord.* Weakness do not debar us from mercy; nay, they in-

Answ. Christ calls all sinners to come unto him without exception.

Christ our only Redeemer.

incline God the more. The husband is bound to bear with the wife, *as being the weaker vessel*, and shall we think God will exempt himself from his own Rule, and not bear with his weak Spouse?

Object. But is this office made to me that cannot love, prize, nor desire the *Lord Jesus?*

Answ. Christ owns men, though they are weak, and cannot shine him.

Yes, to thee; Christ knows how to pity us in this case. We are weak, but we are his. A father looks not so much at the blemishes of his child, as at his own nature in him; so Christ finds matter of love from any thing of his own in us. A Christian's carriage towards Christ may in many things be very offensive, and cause much strangeness; yet (so long as he resolves not upon any known evil) Christ will own him, and he Christ.

Object. Oh, but I have fallen from God oft since he hath enlightned me, and doth he tender Christ *to me?*

Answ. Thou must know that Christ hath married every believing soul to himself, and that where the work of grace is begun, sin loses strength by every new fall. If there be a spring of sin in thee, there is a spring of mercy in God, and a fountain daily opened to wash thy uncleanness in. *Adam* (indeed) lost all by once sinning; but we are under a better Covenant, a Covenant of Mercy, and are encouraged by the Son to go to the Father every day for the sins of that day.

Objct. If I was willing to receive Christ, I might have Christ offered to me; but will the Lord offer

offer him to such a one as desires not to have *Christ?*

Yes, (saith our Saviour) *I would have gathered you as the hen gathereth her chickens under her wings, and you would not.* We must know, a creating power cannot onely bring something out of *nothing*, but contrary out of *contrary*; of unwilling God can make us *willing people*. There is a promise of *pouring Elean water upon us*; and Christ hath taken upon him to purge his Spouse, and make her fit for himself.

Christ our onely Redeemer.

What hast thou now to plead against this strange kindnesse of the Lord in offering Christ to thee? Thou wilt say, it may be,

Answ. Christ offers himself to those that do not desire him.

Object.

Oh! I fear time is past; Oh! time is past. I might once, once have had Christ; but now mine heart is sealed down with hardnesse, blindnesse, unbelief: Oh! time is now gone.

Answ. No time past to receive Christ.

No, not so; see *Isa.* 65. 1, 2, 3. *All the day long God holdeth out his hands to a backsliding and rebellious people.* Thy day of grace, thy day of means, thy day of life, thy day of God's striving with thee and stirring of thee, still lasts.

Object.

But if God be so willing to save, and so prodigal of his Christ, why doth he not give me Christ, or draw me to Christ?

Answ.

I answer, What command dost thou look for to draw thee to *Christ*, but this word *Come?* Oh come thou poor, forlorn, lost, blind, cursed nothing; I will save thee, I

will

Christ our onely Redeemer.

Christ freely offers himself to men, but doth not force men to him.

II. *Quest. Answ.* The conditions of coming to Christ. On what terms Christ may be had.

1. We must give our selves to him.

2. We must give away all our sins.

3. We must give away our Honour, Pleasure, Life it self, if he require it.

will enrich thee, I will forgive thee, I will enlighten thee, I will blesse thee, I will be all things unto thee, do all things for thee. May not this win and melt the heart of a Devil?

II. Upon what conditions may Christ be had?

Make an exchange of what thou art or hast with Christ, for what Christ is or hath, and so taking him, (like the wise Merchant the *Pearl*) thou shalt have salvation with him.

Now this exchange lieth in these four things chiefly.

First, give away thy self to him, *Head, Heart, Tongue, Body, Soul*, and he will give away himself unto thee, *Cant.* 6. 3. yea, he will stand in thy room in Heaven, that thou mayest triumph and say, I am already in Heaven, glorified in him, I see God's blessed face in *Christ*; I have conquered Death, Hell, and the Devil, in him.

Secondly, give away all thy *sins* to *Christ*, confesse them, leave them, cast them upon the *Lord Jesus*, so as to receive power from him to forsake them; and he will be made sin for thee, to take them away from thee, 1 *John* 1. 9.

Thirdly, give away thine *Honour, Pleasure, Profit, Life*, for him; he will give away his crown and honour, life and all, to thee, *Luke* 18. Let nothing be sweet unto thee but *Him*, and nothing shall be sweet unto him but *Thee*.

Fourthly,

Fourthly, give away thy Rags, forsake thine own Righteousnesse for him; he will give away all his Robes and Righteousnesse to thee, *Philip.* 3. 8, 9. Thou shalt stand as glorious in the sight of God, howsoever thou art a poor snake in thy self, as an Angel, nay, as all the Angels, because cloathed with his Son *Christ Jesus* his Righteousnesse.

4. We must give away all our own righteousnesse.

Now tell me, will you have Christ? He is offered to you. Yes, you will all say: Yea, with all mine heart. But will you have him on these terms, upon these four conditions?

Now because men will flatter themselves, and say, Yes;

III. I will shew you four sorts of people that reject *Christ* thus offered.

III. Four sorts of people that reject Christ.

First, *The slighting Unbeliever*; that when he hears of an offer of *Christ*, and should wonder at the love of the Lord in doing this, he makes nothing of it, but goes from the Church and says, We must give Ministers the wall in the Pulpit; and, Poor men they must have somewhat to say and preach for their living; There was a good plain Sermon to day; the man seems to mean well, but I think he be no great Scholar; And so makes no more of the offer of *Christ*, then of the offer of a straw at their feet. If a good bargain be offered them, they will forget all their business to accomplish that; yet they make light of this offer, *Mat.* 22. 5.

1. The slighting Unbeliever.

Secondly, *The desperate Unbeliever*; that

Christ not onely Redeemer.

seeing his sins to be so great, and feeling his heart so hardy, and finding but little good from God, since he sought for help, (like *Cain*) flieth from the presence of the Lord; like a mad Lion he breaks his chains of restraining grace, and runneth roaring after his prey, after his cups, queans, lusts, &c. and so will not honour Christ with such a great cure of such great sins, that he shall never have the credit of it, nor will be beholden to him for such a kindness.

2. The presumptuous unbeliever.

Thirdly, *The presumptuous Unbeliever*; that seeing what sins he hath committed, and it may be he having a little touch, and some sorrow for his sins, catcheth at Christ, hoping to be saved by him before ever he come to be loaden with sin as the greatest evil, or God's wrath kindled against him as his greatest curse; and so catching at Christ, hopes he hath Christ, and hoping he hath Christ already, shuts out Christ for the future, and so rejects him, *Micah* 3. 11. You shall have these men and women complain never of the want, but onely of the weakness of their faith; and they will not be beaten off from thence: let them hear never so much of their misery, nor see never so much of their sin, yet they will not be beaten off from trusting to Christ.

3. The tottering and doubtful unbelever.

Fourthly, *The tottering, doubtful Unbeliever*; one that is in a question whether he had best have Christ or no. He sees some good in Christ that he would gladly have him for: as, Then I shall have Heaven, and Pardon

and Grace, and Peace: and yet he sees many things he dislikes with Christ; as namely, Then farewell merry Meetings, Pastimes, Cards and Dice, Pleasure and sinful Games. And hence they totter this way and that way, not knowing whether they had best have Christ or no, *James* 1. 6, 7. These people reject *Jesus Christ*.

IV. And now come and see the greatness of this sin.

IV. The great evil in rejecting Christ.

1. It's a most *bloudy sin*; it's a trampling under foot the bloud of the Son of God, *Heb.* 10. 21.

1. A bloudy sin.

2. It's a most *dishonouring sin*: for as by the first act of Faith a man glorifieth God by obeying all the Law at an instant in Christ; so by rejecting him thou dost break all those Laws of God in an instant, and so dost dishonour him.

2. A dishonouring sin.

3. It's a most *ungrateful sin*; it's a despising God's greatest love, which the Lord takes most heavily.

3. An ungrateful sin.

4. It's a most *inexcusable sin*; for what have you to cast against *Jesus Christ*? Oh, my sins are so great, thou wilt say. But take *Christ*, his bloud will wash thee from all thy sins.

4. An inexcusable sin.

Oh, but my heart is hard, and my mind blind.

Yea, but take me, and I will break thine heart, open thine eyes. A new heart is God's gift, and he hath promised to create it in us.

Oh, but then I must forsake all my pleasures!

Christ the only Redeemer.

Thou shalt have them fully, continually, infinitely in Christ.

Answ.

Oh, but I cannot take Christ.

Object.

Oh, but Christ can give thee an hand to receive him, as well as give away himself.

Answ.

5. It is a most heavy sin. What sin will gripe so in Hell as this? *John* 3. 19. God the Father shall strike the Devils for breaking the Law of the Creation; but God the Son shall strike thee, and the Comforter himself shall set himself against thee, for despising the means and offers of Redemption. The Devils might never have had mercy; but thou shalt think with anguish, and vexation, and madness of heart, I might have had a *Christ*, he was offered unto me; Mercy wooed this stubborn proud heart to yield, but, O Rock of Adamant that I was! it did not affect me. Oh flie speedily to this *City of refuge, lest the pursuer of blood overtake thee.*

5. An heavy sin.

Use 5.

Away then out of your selves to the Lord Jesus. Heaven and Earth leave thee, and have forsaken thee; now there is but one more that can doe thee good, and deliver thy soul from endlesse sorrow; go to him, and take hold on him, not with the hand of presumption and love to thy self, to save thy self, but with the hand of faith, and love to him, to honour him.

An invitation to take hold on Christ.

Obj.

I am well enough already; what tell you me of *Christ*?

Answ.

This is the damning sin of these times: when men have Christ offered unto them, fore-

foretelling them else of wrath to come, they say they are well; hence feeling no judgment here, they fear no wrath hereafter; hence being well, they feel no need of Christ: hence till they die they never seek out for a *Saviour*. Men will not come into the Ark already made for them, before the Floods arise. The World makes so much of those it nurseth up, that they are unwilling to come to Heaven; when they are called to come home.

Christ not onely Redeemer.

Scoring a dangerous sin.

But it may be *Christ* hath not redeemed me, nor shed his bloud for me, therefore why should I go to him?

Object.

It may be it is true, it may be not; yet do thou venture, as those *Joel* 2. *Who knows but the Lord may return*? It is true, God hath elected but few, and so the Son hath shed his bloud and died but for a few; yet this is no excuse for thee to lie down and say, What should I seek out of my self for succour? Thou must in this case venture and try, as many men amongst us do now, who hearing of one good Living fallen, twenty of them will go and seek for it, although they know onely one shall have it. Therefore say as those Lepers in *Samaria*, If I stay here in my sins, I die; if I go out to the Camp of the *Syrians*, we may live; we can but die however: If I go out to Christ, I may get mercy, however I can but die, and it is better to die at Christ's feet, then in mine own paddle. Content not your selves therefore with your outward reformation and amending your lives,

Answ.

To say that Christ hath not redeemed thee, is no excuse for not coming to Christ.

Repeate it twice, and that with difficulty.

this is but to cross the debt in thine own book, it remaineth uncancelled in the Creditor's book still: but go, take, offer up this eternal sacrifice before the eyes of God the Father, and cry guilty at his Barr, and look for mercy from him; sigh under thy bondage, that as *Moses* was sent unto the *Israelites*, so may *Christ* be sent into thy soul. Rest not therefore in the sight or sense of a helplesse condition, saying, I cannot help my self, unlesse Christ doth. Sigh unto the Lord Jesus in Heaven for succour, and admire the Lord for ever, that when there was no help, and when he might have raised out of the stones children to praise him, yet he should send his Son out of his bosom to save thee. So much for this Particular.

The fifth *Divine Principle* follows to be handled.

CHAP. V.

That those that are saved are very few; and that those that are saved are saved with very much difficulty.

The fifth Principle.

STreight is the gate, and narrow is the way that leadeth unto life, and few there be that find it, Mat. 7. 14.

Here are two parts.

1. The paucity of them that shall be saved. *Few find the way thither.*

2. The

2. The difficulty of being saved; *Straight and narrow is the way and gate unto life.* Few are saved, and that with difficulty.

Hence arise two Doctrines,

1. That the number of them that shall be saved is very small, *Luk.* 13. 24. The Devil hath his drove and *swarmes* to go to Hell, as fast as Bees to their Hives; Christ hath his *flock*, and that is but *a little flock*. Hence God's children are called *Jewels*, *Mal.* 3. 17. which commonly are kept secret in respect of the other lumber in the house: hence they are called *strangers* and *pilgrims*, which are very few in respect of the inhabitants of the Countrey through which they passe: hence they are called *sons of God*, 1 *John* 3. 2. *of the Blood Royal*, which are few in respect of common Subjects. Doct. 1. Luke 12. 32.

But see the truth of this Point in these two things.

First, look to all ages and times of the World; Secondly, to all places and persons in the World; and we shall see few men were saved. Few saved in all ages.

1. Look to all ages, and we shall find but a handful saved. As soon as ever the Lord began to keep house, and there were but two families in it, there was a bloudy *Cain* living, and a good *Abel* slain. And as the World increased in number, so in wickednesse, *Gen.* 6. 12. it is said, *All flesh had corrupted their ways*, and amongst so many thousand men not one eighteous but *Noah*, and his family; and yet in the Ark there crept in a cursed *Cham*. As the world increased in number, so in wickedness.

Few are saved, and that with difficulty.

Afterwards, as *Abraham*'s posterity increased, so we see their sin abounded. When his posterity was in *Egypt*, where, one would think, if ever men were good, now it would appear, being so heavily afflicted by *Pharaoh*, being by so many miracles miraculously delivered by the hand of *Moses*, yet most of these *God was wroth with*, *Heb.* 3.12. and onely two of them, *Caleb* and *Joshua*, went into *Canaan*, a type of Heaven. Look into *Solomon*'s time: what glorious times? what great profession was there then? Yet after his death *ten Tribes* fell to the odious sin of Idolatry, following the command of *Jeroboam* their King. Look farther into *Isaiah*'s time, when there were multitudes of Sacrifices and Prayers, *Isa.* 1. 11. yet then there was but a *remnant*, nay, a very *little* remnant, that should be saved. And look to the time of Christ's coming in the flesh, (for I pick out the best time of all) when one would think by such Sermons he preached, such Miracles he wrought, such a Life as he led, all the *Jews* would have entertained him; yet it is said, *He came unto his own, and they received him not*. So few, that Christ himself admires at one good *Nathaniel*, *Behold an Israelite in whom there is no guile.* In the Apostles time many indeed were converted, but few comparatively; and amongst the best Churches were many bad, as that at *Philippi*, *Philippians* 3. 18. Many had a name to live, but were dead, and few onely kept their garments unspotted. And presently after the Ap-

Isa. 1. 9.

John 1. 12.

Rev. 3. 4.

time. *Many grievous wolves came in and devoured the sheep*; and so in succeeding Ages; *Rev.* 12. 9. *All the earth wondred at the whore in scarlet.*

Few are saved, and that with difficulty.

And in *Luther's time*, when the light began to arise again, he saw so many carnal Gospellers, that he breaks out in one Sermon into these speeches; *God grant I may never live to see those bloody days that are coming upon an ungodly world.* *Latimer* heard so much prophaneness in his time, that he thought verily Doomsday was just at hand. And have not our ears heard censuring those in the *Palatinate*, where (as 'tis reported) many have fallen from the glorious Gospel to Popery, as fast as leaves fall in *Autumn*? Who would have thought there had lurked such hearts under such a shew of detesting Popery, as was among them before? And at Christ's coming, *shall he find faith on the earth?*

Acts 20. 28, 29, 30. *Luther.*

Latimer.

2.

2. Let us look unto all places and persons, and see how few shall be saved. The World is now split into four parts, *Europe*, *Asia*, *Africa* and *America*; and the three biggest parts are drowned in a deluge of prophaneness and superstition, they do not so much as profess Christ; you may see the sentence of death written on these mens foreheads, *Jer.* 10. *ult.* But let us look upon the best part of the World, and that is *Europe*: How few shall be saved there? First, the Greek Church, howsoever now in these days their [illegible] Patriarch of *Constantinople* is about a [illegible] Reformation among them, and hath done

Few shall be saved in all places.

Jer. 10. ult. *Pour out thy fury upon the heathen that know thee not, and upon the families that call not upon thy name.*

Few are saved, and that with difficulty.

done much good; yet are they for the present, and have been for the most part of them, without the saving means of knowledge. They content themselves with their old Superstitions, having little or no Preaching at all. And for the other parts, as *Italy*, *Spain*, *France*, *Germany*, for the most part they are Popish: and see the end of these men. 2 *Thess.* 2. 9, 10, 11, 12. And now amongst them that carry the badge of Honesty, I will not speak what mine ears have heard and my heart believes concerning other Churches; I will come unto our own Church of *England*, which is the most flourishing Church in the World: never had Church such Preachers, such means; yet have we not some Chappels and Churches stand as Dark-Lanterns without light, where people are led with blind, or idle, or licentious Ministers, and so both fall into the ditch?

Few shall be saved in *England*.

Nay, even amongst them that have the means of grace, but few shall be saved. It may be sometimes amongst ninety nine in a Parish, Christ sends a Minister to call some *one* lost sheep among them, *Mat.* 13. Three grounds were bad where the seed was sown, and onely one ground good. It's a strange speech of *Chrysostom* in his fourth Sermon to the people of *Antioch*, where he was much beloved, and did much good; *How many do you think* (saith he) *shall be saved in this City? It will be an hard speech to you, but I will speak it; though here be so many thousands of you, yet there cannot be found an hundred that*

Luke. 13. 24, 25.

Chrysostom thought in *Antioch* an hundred could not be saved.

be saved, and I doubt of them too: For what villany is there among youth? what sloth is in old men? and so he goes on. So say I: Never tell me we are baptized, and are Christians, and trust to Christ; let us but separate the Goats from the Sheep, and exclude none but such as the Scripture doth, and sets a crosse upon their doors, with *Lord, have mercy upon them*, and we shall see onely few in the City shall be saved.

Few are saved, and those with difficulty.

Those which the Scripture excludes from salvation.

1. Cast out all the *prophane people* among us, as Drunkards, Swearers, Whores, Liers, which the Scripture brands for black sheep, and condemns them in an hundred places.

1. The prophane.

2. Set by all *Civil men*, that are but Wolves chained up, tame Devils, Swine in a fair Medow, that pay all they owe, and doe no body any harm, yet doe none any great good, that plead for themselves and say, *Who can say black is mine eye?* These are righteous men, whom Christ never came to call; *For he came not to call the righteous, but sinners to repentance.*

2. The Civil men.

3. Cast by all *Hypocrites*, that, like stage-players, in the sight of others act the parts of Kings and honest men; when look upon them in their tiring-house, they are but base varlets.

3. The Hypocrites.

4. *Formal Professors* and *Carnal Gospellers*, that have a thing like *faith*, and like *sorrow*, and like *true repentance*, and like *good desires*; but yet they be but Pictures, they deceive others and themselves too, 2 *Tim.* 3. 5.

4. The formal Professors.

Set

Few are saved, and that with difficulty.

Set by these four sorts, how few then are to be saved, even among them that are hatcht in the bosom of the Church?

use 1. Of Encouragement.

First, here then is a Use of *Encouragement*. Be not discouraged by the name of Singularity. What, do you think your self wiser then others? and shall none be saved but such as are so precise as Ministers prate? Are you wiser then others, that you think none shall go to Heaven but your self? I tell you, if you would be saved, you must be singular men, not out of *faction*, but out of *conscience*, *Acts* 24. 16.

Tit. 3. 14. *use* 2. Of Terrour.

Secondly, here is matter of *terrour* to all those that be of opinion that few shall be saved; and therefore when they are convinced of the danger of sin by the Word, they flie to this shelter, If I be damned, it will be wo to many more beside me then; as though most should not be damned. Oh yes, the most of them that live in the Church shall perish: and this made an *Hermite*, which *Theodoret* mentions, to live fifteen years in a Cell in a desolate Wilderness, with nothing but bread and water, and yet doubt after all his sorrow, whether he should be saved or no. Oh, God's wrath is heavy, which thou shalt one day bear.

use 3. Of Exhortation to all confident people.

Thirdly, this ministreth *Exhortation* to all *confident people*, that think they believe, and say they doubt not but to be saved; and hence do not much fear death. Oh, learn hence to suspect and fear your estate, and fear it so much, that thou canst not be quiet

until thou hast got some assurance thou shalt be saved. When Christ told his Disciples that one of them should betray him, they all said, *Master, is it I?* But if he had said eleven of them should betray him, all except one, would they not all conclude, *Surely it is I?* If the Lord had said, onely *few* shall be damned, every man might fear, It may be it is I; but now he says *most* shall, every man may cry out and say, *Surely it is I.* No humble heart, but is driven to and fro with many stinging fears this way; yet there is a generation of presumptuous, brazen-fac'd, bold people, that confidently think of themselves, as the *Jews* of the *Pharisees*, (being so holy and strict) that if God save but two in the World, they shall make one.

For us safety, and that with difficulty.

Presumptuous men think of themselves as the Jews did of the Pharisees.

The child of God indeed *is bold as a Lion*; but he hath God's Spirit and Promise assuring him of his eternal welfare. But I speak of divers that have no sound ground to prove this Point, (which they pertinaciously defend) that they shall be saved. This confident humour rageth most of all in our old professors at large, who think, That's a jest indeed, that having been of a good belief so long, that they now should be so far behindhand as to begin the work, and lay the foundation anew. And not onely among these, but amongst divers sorts of people whom the Devil never troubles, because he is sure of them already, and therefore cries peace in their ears, whose *Consciences* never trouble them, because *they* hath shut its eyes: and hence

Confidence rages most in professors at large.

The Devil never troubles some men, because he is sure of them already.

Few are saved, and that with difficulty.

hence they sleep, and sleeping dream that God is mercifull unto them, and will be so, yet never see they are deceived, untill they awake with the flames of Hell about their ears: and the *world* troubles them not, they have their hearts delire here, because they are friends to it, and so enemies to God. And *Ministers* never trouble them, for they have none such as are fit for that work near them; or if they have, they can sit and sleep in the Church, and chuse whether they will believe him. And their friends never trouble them, because they are afraid to displease them. This one truth well pondered and thought on may damp thine heart, and strike thy conscience flie in thy face, and say, *Thou art the man*; it may be there are better in Hell then thy self that art so confident; and therefore tell me what hast thou to say for thy self, that thou shalt be saved? In what things hast thou gone beyond them that *think they are rich and want nothing, who yet are poor, blind, miserable, and naked?*

Friends never reprove some men, because of displeasing them.

Object. 1. Thou wilt say haply, first, I have left my sins I once lived in, and am now no drunkard, no swearer, no lier, *&c.*

Answ. I answer; thou mayest be washt from the mire, (the pollution of the World) and yet be a swine in God's account, 2 *Pet.* 2. 22. thou mayest live a blameless, innocent, honest, smooth life, and yet be a miserable creature still, *Phil.* 3. 6.

Object. 2. But I pray, and that often.

Answ. This thou mayest do, and yet never be

ved, *Isai.* 1. 11. *To what purpose is your multitude of sacrifices?* Nay, thou mayest pray with much affection, with a good heart, as thou thinkest, yet be a thousand miles off from being saved, *Prov.* 1. 28. Few are saved and that with difficulty.

But I fast sometimes, as well as pray. *Object.* 3.

So did the Scribes and Pharisees, even twice a week; which could not be publick, but private fasts. And yet this righteousnesse could never save them. *Answ.*

But I hear the Word of God, and like the best Preachers. *Object.* 4.

This thou mayest doe too, and yet never be saved. Nay, thou mayest so hear, as to receive much *joy* and comfort in hearing, nay, to believe and catch hold on Christ, and so say and think *he is thine*, and yet not be saved, as the stony ground did, *Matthew* 13. who heard the Word with *joy*, and for a *season believed*. *Answ.* Ezek. 33. 31, 32.

I reade the Scriptures often. *Object.* 5.

This you may doe too, and yet never be saved; as the Pharisees, who were so perfect in reading the Bible, that Christ needed but onely say, *It hath been said of old time*, for they knew the text and place well enough without intimation. *Answ.*

But I am grieved and am sorrowfull, and repent for my sins past. *Object.* 6.

Judas did thus, *Matth.* 27. 3. he repents himself with a legal repentance for fear of Hell, and with a natural sorrow for dealing so unkindly with Christ, in betraying not only blood, but innocent blood. True humiliation *Answ.*

Few are saved, and that with difficulty.

liation is ever accompanied with hearty reformation.

Obj. 7.

Oh, but I love good men, and their company.

Answ.

So did the the *five foolish Virgins* love the company, and (at the time of *extremity*) the very *oyl* and grace of the *wise*, yet they were locked out of the gates of mercy.

Obj. 8.

But God hath given me more *knowledge* then others, or then I my self had once.

Answ.

This thou mayest have, and be able to teach

Rom. 2. 18.

others, and think so of thy self too, and yet never be saved.

Obj. 9.

But I keep the Lord's day strictly.

Answ.

So did the Jews, whom yet Christ condemned, and they were never saved.

Obj. 10.

I have very many good *desires* and *endeavours* to get Heaven.

Answ.

These thou and thousands may have, and yet miss of Heaven.

Luke 13. 24.

Many shall seek to enter in at that narrow gate, and not be able.

Obj. 11.

True, thou wilt say, many men do many duties, but without any *life* or *zeal*: I am zealous.

Answ.

So thou mayest be, and yet never be saved, as *Jehu*.

Phil. 3. 6, 11.

Paul was zealous when he was a Pharisee: and if he was so for a false Religion, and a bad cause, why, much more mayest thou be for a good cause; so zealous, as not onely to cry out against profaneness of the wicked, but the civil honesty of others, and hypocrisie of others, yea, even of the coldness of the best of God's people: thou

mayest be the fore-horse in the Team, and the Ring-leader of good exercises amongst the best men, (as *Joash*, a wicked King, was the first that complained of the negligence of his best Officers in not repairing the Temple) and so stir them up unto it. Nay, thou mayest be so forward, as to be persecuted, and not yield an inch, nor shrink in the sweeting, but mayest manfully and courageously stand it out in time of persecution, as the *thorny ground* did. So zealous thou mayest be, as to like best of, and to flock most unto, the most zealous Preachers, that search mens consciences best; as the whole Countrey of *Judea* came flocking to *John*'s Ministry, and delighted to hear him for a season: nay, thou mayest be so zealous as to take sweet delight in doing all these things; *Isai.* 58. 2, 3. *They delight in approaching near unto God*: yet come short of Heaven.

For are saved, and that with difficulty.

2 Chron. 24. 4, 5, 6.

But thou wilt say, True, many a man rides post, that breaks his neck at last; many a man is zealous, but his fire is soon quench'd, and his zeal is soon spent; they hold not out: whereas I am constant, and persevere in godly courses.

Object. 12.

So did that young man, yet he was a graceless man, *Mat.* 19. 20. *All these things have I done from my youth*; what lack I yet?

Answ.

It is true, Hypocrites may persevere, but they know themselves *to be naught* all the while, and deceive others: but I am persuaded that I am in *God*'s favour, and in a safe & happy estate, since I do all with a good heart for God.

Object. 13.

Few are saved, and that with difficulty.

Answ. Prov. 14. 12.

This thou mayest verily think of thy self, and yet be deceived, and damned, and go to the Devil at last. *There is a way* (saith *Solomon*) *that seemeth right to a man, but the end thereof is the way of death.* For he is an Hypocrite not onely that makes a seeming outward shew of what he hath not, but also that hath a true shew of what indeed there is not. The first sort of Hypocrites deceive others onely; the latter having some inward, yet common, work, deceive themselves too. *James* 1. 26. *If any man seem to be religious*, (so many are, and so deceive the World, but it is added) *deceiving his own soul.* Nay, thou mayest go so fairly, and live so honestly, that all the best Christians about thee may think well of thee, and never suspect thee; and so mayest passe through the World; and die with a deluded comfort, that thou shalt go to Heaven, and be canonized for a Saint in thy Funeral-Sermon, and never know thou art counterfeit, till the Lord brings thee to thy strict and last examination, and so thou receivest that dreadfull sentence, *Go ye cursed.* So it was with the *five foolish Virgins*, that were never discovered by the *wise*, nor by themselves, untill the gate of grace was shut upon them. If thou hast therefore no better evidences to shew for thy self, that thine estate is good, then these, I'le not give a pin's point for all thy flattering false hopes of being saved: but it may be thou hast never yet come so far as to this pitch; and if not, Lord, what will become of thee? Suspect thy self much,

Some Hypocrites deceive themselves, some deceive others.

Mar. 25. The five foolish Virgins.

much, and when in this shipwrack of souls thou seest so many thousands sink, cry out and conclude, It's a wonder of wonders, and a thousand and a thousand to one, if ever thou comest safe to shore.

Few are saved, and that with difficulty.

Oh, strive then to be one of them that shall be saved, though it cost thee thy blood, and the loss of all that thou hast, labour to go beyond all those that go so far, and yet perish at the last. Do not say, that seeing so few shall be saved, therefore this discourageth me from seeking, because all my labour may be in vain. Consider that Christ there makes another and a better use of it, *Luke* 3. 24. Seeing that *many shall seek and not enter*, *therefore* (saith he) *strive to enter in at the straight gate*; venture at least, and try what the Lord will doe for thee.

use 4. Strive to be saved.

Quest. Wherein doth the child of God (and so how may I) go beyond these Hypocrites that go so far?

Answ. In three things principally.

Wherein a child of God goeth beyond an Hypocrite.

First, no unregenerate man, though he go never so far, let him doe never so much, but he lives in some one sin or other, secret or open, little or great. *Judas* went far, but he was covetous. *Herod* went far, but he loved his *Herodias*. Every Dog hath his kennel, every Swine hath his swill, and every wicked man his lust; for no unregenerate man hath fruition of God to content him; and there is no man's heart but it must have some good to content it, which good is to be found onely in the fountain of all good, and that is God;

1. No unregenerate man but lives in some known sin.

Few are far ted, and that with difficulty.

or in the Cistern, and that is in the Creatures: Hence a man having lost full content in God, hee seeks for, and feeds upon contentment in the creature, which he makes a God to him; and here lies his lust or sin, which he must needs live in. Hence, ask those men that go very far, and take their peny for good Silver, and commend themselves for their good desires, I say, ask them if they have no sin: Yes, say they, who can live without sin? and so they give way to sin, and therefore live in sin. Nay, commonly all the Duties, Prayers, Care and Zeal of the best Hypocrites are to hide a lust; as the Whore in the *Proverbs*, that wipes her mouth, and goes to the Temple, and pays her vows; or to feed a lust; as *Jehu* his zeal against *Baal* was to get a Kingdom. There remains a root of bitternesse in the best Hypocrites, which howsoever it be lopt off sometimes by sicknesse or horrour of conscience, and a man hath purposes never to commit it again, yet there it secretly lurks; and though it seemeth to be bound and conquered by the *Word*, or by *Prayer*, or by outward *Crosses*, or while the hand of God is upon a man, yet the inward strength and power of it remains still; and therefore when temptations, like strong *Philistins*, are upon this man again, he breaks all vows, promises, bonds of God, and will save the life of his sin.

Hypocrites, like the Whore in *Proverbs*, or like *Jehu*, zealous against *Baal*, but for their own ends.

2. Unregenerate men are not poor in Spirit.

Secondly, No unregenerate man or woman ever came to be poor in spirit, and so to be carried out of all Duties unto Christ;

it were possible for them to forsake and break loose for ever from all sin, yet here they stick as the Scribes and Pharisees; and so, like zealous *Paul* before his conversion, they fasted and prayed, and kept the Sabbath, but they rested in their legal righteousnesse, and in the performance of these and the like duties. Take the best Hypocrite that hath the most strong perswasions of God's Love to him, and ask him why he hopes to be saved; he will answer, *I pray, reade, hear, love good men, cry out of the sins of the time.* And tell him again, that an Hypocrite may climb these stairs and go as far: he will reply, true indeed, but they doe not what they doe with a sound heart, but to be seen of men. Mark now, how these men feel a good heart in themselves, and in all things they doe, and therefore feel not a want of all good, which is poverty of spirit; and therefore here they fall short, *Isaiah* 66. 2. There were divers Hypocrites forward for the worship of God in the Temple; but God loaths these, because not poor in spirit, to whom onely it is said the Lord will look. I have seen many professors very forward for all good duties, but as ignorant of Christ, when they are fitted, as blocks. And if a man (as few do) know not Christ, he must rest in his duties, because he knows not Christ, to whom he must go and be carried if ever he be saved. I have heard of a man that, being condemned to die, thought to escape the Gallows, and to save himself from hanging, by a certain

God looks on the poor in spirit.

They are saved, and that with difficulty.

gift he said he had a whistling; some men seek to save themselves by their gifts of knowledge, gifts of memory, gifts of prayer, when they see they must die for their sins. This is the ruin of many a soul, that though he forsake Egypt, and his sins and fleshpots there, and will never be so as he hath been; yet he never cometh into Canaan, but loseth himself and his soul in a wilderness of many sins, and there perisheth.

3. Unregenerate men never take their rest in Christ onely.

Thirdly, if any unregenerate man come unto Christ, he never gets into Christ, that is, never takes his eternal rest, and lodging in Jesus Christ only: Heb. 4. 4. Judas followed Jesus Christ only for the Bag, he would have the Bag and Christ for the Bag, he would have Christ and the world too. The young man came unto Christ to be his Disciple, but he would have Christ and the world too. They will not content themselves with Christ alone, nor with the World alone, but make their markets out of both, like whorish wives, to that will please their husbands and others too. Men in distress of conscience, if they have comfort from Christ, they are contented; if they have salvation from Hell by Christ, they are contented; but Christ himself contents them not. Thus far an hypocrite goes not. So much for the first Doctrine observed out of the Text. I come now to the second.

Doct. 2. Salvation difficult.

Doct. 2. *That those that are saved are saved with much difficulty: or, it is a wonderful hard thing to be saved.*

The gate is streight, and therefore a man must sweat and strive to enter: both the en-

entrance is difficult, and the progress of salvation too. *Jesus Christ* is not got with a wet finger. It is not wishing and desiring to be saved will bring men to Heaven: Hell's mouth is full of *good wishes*. It is not shedding a tear at a Sermon, or blubbering now and then in a corner, and saying over thy prayers, and crying God mercy for thy sins, will save thee. It is not, *Lord, have mercy upon us*, will doe thee good. It is not coming constantly to Church. These are easie matters. But it is a tough work, a wonderfull hard matter to be saved, 1 *Pet.* 4. 18. Hence the way to Heaven is compared to a *Race*, where a man must put forth all his strength, and stretch every limb, and all to get forward. Hence a Christian's life is compared to *wrestling*, *Ephes.* 6. 12. All the policy and power of Hell buckle together against a Christian; therefore he must look to himself, or else he falls. Hence it is compared to *fighting*, 2 *Tim.* 4. 7. A man must fight against the *Devil*, the *World*, *Himself*, who shoot poisoned bullets into the soul, where a man must kill or be killed. God hath not lined the way to Heaven with Velvet, not strewed it with Rushes. He will never feed a slothfull humour in men, who will be saved if Christ and Heaven will drop into their mouths, and if any would bear their charges thither: If *Christ* might be bought for a few cold wishes and lazy desires, he would be of small reckoning amongst men, who would say, *lightly come, lightly go*. Indeed Christ' *Hooks* is easie

Few are saved, and that with difficulty.

Salvation compared to fighting.

Few are saved, and that with difficulty.

in it self, and when a man is got into Christ, nothing is so sweet; but for a carnal dull heart, it is hard to draw in it: for,

There are four streight gates which every one must pass through before he can enter into Heaven.

Four streight Gates to be past through before we can enter into Heaven.

1. The streight gate of Humiliation.

1. There is the streight gate of *Humiliation*: God saveth none, but first he humbleth them. Now it is hard to passe through the gates and flames of Hell; for a heart as stiff as a stake to bow; as hard as a stone, to bleed for the least prick, not to mourn for one sin, but all sins, and not for a fit, but all a man's life-time. Oh, it is hard for a man to suffer himself to be loaden with sin, and presst to death for sin, so as never to love sin more, but to spit in the face of that which he once loved as dearly as his life. It is easie to drop a tear or two, and be Sermon-sick: but to have a heart rent *for* sin and *from* sin, this is true humiliation, and this is hard.

2. The streight gate of Faith.

2. The streight gate of *Faith*, *Ephes.* 1. It's an easie matter to presume, but hard to believe in Christ. It is easie for a man that was never humbled to believe and say, "I *but believing*; but it is an hard matter for a man humbled, when he sees all his sins in order before him, the *Devil*, and *Conscience* roaring upon him, and crying out against him, and God frowning upon him, now to call God *Father*, is an hard work. *Judas* had rather be hang'd then believe. It is hard to [illegible] Christ as a Rock to stand upon, when we [illegible]

overwhelmed with sorrow of heart for sin. It is hard to prize Christ above ten thousand worlds of Pearl: 'tis hard to desire Christ, and nothing but Christ; hard to follow Christ all the day long, and never to be quiet till he is got in thine arms; and then with *Simeon* to say, *Lord, now lettest thou thy servant depart in peace.*

Few are Converted, and that with difficulty.

3. The streight gate of *Repentance.* It is an easie matter for a man to confess himself to be a sinner, and to cry God forgiveness untill next time: but to have a bitter sorrow, and so to turn from all sin, and to return to God, and all the ways of God, which is true repentance indeed; this is hard.

3. The streight gate of Repentance.

4. The streight gate of *Opposition of Devils, the World,* and a man's own *Self*, who knock a man down when he begins to look towards Christ and Heaven.

4. Streight gate of Opposition.

Hence learn, That every easie way to Heaven is a false way, although Ministers should preach it out of their Pulpits, and Angels should publish it out of Heaven.

1st Of Instruction. Nine false ways to salvation discovered.

Now there are nine easie ways to Heaven, (as men think) all which lead to Hell.

1. The common *broad way*, wherein a whole Parish may all go a-breadth. Tell these people they shall be damned; their answer is, Then wo to many more besides me.

1. The broad way.

2. The way of *civil Education*, whereby many wilde natures are by little and little tamed, and like Wolves are chained up easily while they are young.

2. The way of civil education.

3. *Balaam's* way of *mere wishes*, whereby many good wishes

3. The way of

For us to live, and that with difficulty.

many people will confess their ignorance, forgetfulness, and that they cannot make such shews as others do; but they thank God their hearts are as good, and God for his part accepts (say they) the will for the deed, and, *My son, give me thy heart*; that heart is all in all, and so long they hope to do well enough. Poor deluded creatures thus think to break through armies of *sins, devils, temptations*, and to break open the very gates of Heaven with a few good wishes; they think to come to their journeys end without legs, because their hearts are good to God.

4. The way of formality.

4. The way of *Formality*, whereby men rest in the *performance* of most or of all *external duties* without inward life, *Mark* 7. 14. Every man must have some *Religion*; some fig-leaves to hide their nakedness. Now this Religion must be either true Religion, or the false one. If the true, he must either take up the power of it, but that he will not, because it is burthensom; or the *form* of it, and this being easie, men embrace it as their God, and will rather lose their lives than their Religion thus taken up. This form of Religion is the easiest Religion in the World, partly, because it easeth men of trouble of conscience, quieting that; Thou hast sinned, saith Conscience, and God is offended; take a book and pray, keep thy conscience better, and bring thy Bible with thee: now conscience is silent, being charmed down with the form of Religion, as the Devil is driven a

The conscience of unregenerate men are often silenced with a form of Religion.

way

way (as they say) with Holy water: Partly also, because the form of Religion credits a man: Partly, because it is easie in it self; it's of a light carriage, being but the shadow and picture of the substance of Religion. As now, what an easie matter is it to come to Church? they hear (at least outwardly) very attentively an hour and more, and then to turn to a Proof, and to turn down a leaf; here's the form: but now to spend Saturday-night, and all the whole Sabbath-day morning, in trimming the Lamp, and in getting oyl in the heart, to meet the Bridegroom the next day, and so meet him in the Word, and there to tremble at the voice of God, and suck the breast while it is open; and when the Word is done, to go aside privately, and there to chew upon the Word, there to lament with tears all the vain thoughts in Duties, and deadness in *hearing*, this is hard, because this is the power of godlinesse, and this men will not take up. So for private *prayer*: what an easie matter is it for a man to say over a few prayers out of some *devout book*, or to repeat some old prayer got by heart since a child, or to have two or three short-winded wishes for God's mercy in the morning and at night? this form is easie: But now to prepare the heart by serious meditation of God and man's self before he prays, then to come to God with a bleeding hunger-starv'd heart, not onely with a desire, but with a Warrant, I must have such or such a mercy, and there to wrestle with God,

Few are saved, and that with difficulty.

Book-prayer not the power of godlinesse.

Few are saved, and that with difficulty.

God; although it be an hour or two together, for a blessing; this is too hard; men think none doe thus, and therefore they will not.

5. The way of presumption.

Fifthly, the way of *Presumption*, whereby men, having seen their sins, catch hold easily upon God's mercy, and snatch comforts before they are reached out unto them. There is no word of comfort in the Book of God intended for such as *regard iniquity in their hearts*, though they do not act it in their lives. Their onely comfort is, that the sentence of damnation is not yet executed upon them.

6. The way of sloth.

Sixthly, The way of *Sloth*, whereby men lie still, and say God must doe all. If the Lord would set up a Pulpit at the Alehouse door, it may be they would hear oftner. If God will always thunder, they will always pray; if strike them now and then with sickness, God shall be paid with good words and promises enough, that they will be better if they live: but as long as peace lasts, they will run to Hell as fast as they can; and if God will not catch them, they care not, they will not return.

7. The way of careleſneſs.

Seventhly, The way of *Careleſneſs*, when men feeling many difficulties, passe through some of them, but not all, and what they cannot get *now*, they feed themselves with a false hope they shall *hereafter*. They are content to be called Precisians, and fools, and crazie brains; but they want brokennesse of heart, and they will pray (it may be) for it, and

pass by that difficulty; but to keep the wound always open, this they will not doe; to be always lighting for help, and never to give themselves rest till their hearts are humbled, that they will not. *These have a name to live, yet are dead.*

You are saved, and that with difficulty.

Eighthly, The way of *Moderation*, or honest discretion, *Revel.* 3. 16. which indeed is nothing but luke-warmnesse of the soul; and that is, when a man contrives and cuts out such a way to Heaven, as he may be hated of none, but please all, and so doe any thing for a quiet life, and so sleep in a whole skin. The Lord saith, *He that will live godly must suffer persecution.* No, not so, Lord. Surely (think they) if men were discreet and wise, it would prevent a great deal of trouble and opposition in good courses. This man will commend those that are most zealous, if they were but wise; if he meet with a black-mouth'd swearer, he will not reprove him, lest he be displeased with him; if he meet with an honest man, he'l yield to all he saith, that so he may commend him; and when he meets them both together, they shall be both alike welcome, (what-ever he thinks) to his house and table, because he would fain be at peace with all men.

8. The way of moderation.

Ninthly, and lastly, the way of *Self-love*, whereby a man fearing terribly he shall be damned, useth diligently all means whereby he shall be saved. Here is the strongest difficulty of all, to row against the stream, and

9. The way of self-love. The end of the fifth Principle.

to hate a man's self, and then to follow Christ fully.

I come now to the sixth general Head proposed in order to be considered.

CHAP. VI.

The sixth Principle.

That the grand cause of man's eternal ruine, or why so many are damned, and so few saved by Christ, is from themselves.

WHY will you die? *Ezek.* 33. 11. The great cause why so many people die, and perish everlastingly, is because they will: every man that perisheth is his own Butcher, or murtherer, *Mat.* 22. 27. *Hos.* 9. This is the point we purpose to prosecute at present.

Quest. The question here will be, how men plot and perfect their own ruine.

Answ. How men plot their own ruine. By these four principal means, which are the four great rocks that most men are split upon; and great necessity lieth upon every man to know them; for when a powder-plot is discovered, the danger is almost past. I say, there are these four causes of man's eternal overthrow, which I shall handle largely, and make Use of every particular Reason when it is opened and finished.

1. By ignorance.

First, by reason of that bloudy black ignorance of men, whereby thousands

wofully ignorant of their spiritual estate, not knowing how the case stands between God and their souls; but thinking themselves to be well enough already, they never seek to come out of their misery, till they perish in it.

Man's perdition is of himself.

Secondly, by reason of man's *carnal Security*, putting the evil day far from them, whereby they feel not their fearfull thraldome, and so never groan to come out of the slavish bondage of Sin and Satan.

2. By carnal security.

Thirdly, by reason of man's *carnal Confidence*, whereby they shift to save themselves by their own duties and performances, when they feel it.

3. By carnal confidence.

Fourthly, by reason of man's bold *Presumption*, whereby men scramble to save themselves by their own seeming faith, when they see an insufficiency in duties, and an unworthinesse in themselves for God to save them.

4. By presumption.

I will begin with the First Reason, and discover the first train whereby men blow up themselves, which is this: They know not their misery, nor that fearfull accursed forlorn estate wherein they lie, but think and say they shall doe as well as others: and therefore when any friend persuadeth them to come out of it, and shews them the danger of remaining in such a condition; what is their answer? *I pray you save your breath to cool your broth. Every Pat shall stand on his own bottom. Let me alone: I hope I have a soul to save as well as you, and shall be as carefull*

I. Ignorance the first general Reason of man's ruine.

Man's perdition is of himself.

full of it as you shall or can be: You shall not answer for my soul. I hope I shall doe as well as the preciſeſt of you all. Hence likewiſe, if the Minister come home to them, they go home with hearts full of out-cries againſt the man, and their tongue dipt in Gall againſt the Sermon. God be mercifull unto us, if all this be true. Here's harſh Doctrine, enough to make a man run out of his wits, and to drive me to deſpair. Thus they know not their misery, and not knowing (they are loſt and condemned creatures under the everlaſting wrath of God) they never *ſeek, pray, ſtrive*, or follow the means whereby they may come out of it, and ſo periſh in it, and never know it, till they awake with the flames of Hell about their ears. They will acknowledge indeed, many of them, that all men are born in a moſt miſerable eſtate; but they never apply particularly that general truth to themſelves, ſaying, I *am the man*, I am *now* under God's wrath, and may be ſnatcht away by death *every hour*, and then I am undone and loſt for ever.

Many men are ſo ſecure, they are not ſenſible of their ſins, till they feel the flames of Hell about their ears.

Now there are two ſorts of people that are ignorant of this their miſery.

1. Prophane.

2. Unſound.

First, the common ſort of prophane, blockiſh, ignorant people.

Secondly, the finer ſort of unſound hollow Profeſſors, that have a Peacock's pride, that think themſelves fair, and in a very good eſtate, though they have but one feather in their creſt to boaſt of.

The firſt ſort.

I will begin with the firſt ſort, and ſhew

you the reasons why they are ignorant of their misery; that is, for these four reasons.

First, sometimes because they want the saving means of knowledge. There's no faithfull Minister, no compassionate *Levi*, to tell them of fire and brimstone from Heaven for their crying sins; there's no *Noah* to forewarn them of the Flood; there's no Messenger to bring them tidings of those armies of God's devouring Plagues and Wrath that are approaching near unto them; they have no Pilot, poor forsaken creatures! to shew them their Rock. They have either no Minister at all to teach them: or, because the Parish is too poor, or the Church-living too great to maintain a faithful man, (the strongest Asses carrying the greatest burthens commonly) oh, woful Physicians. Sometimes they be prophane, and cannot heal themselves; and sometimes they be ignorant, and know not what to preach, unless they should follow the steps of Mr. *Latimer*'s Prier; or at the best, they shoot off a few Pot-guns against grosse sins: or if they do shew men their misery, they tick them whole again with some comfortable ill-applied sentences, (But I hope better things of you, my Brethren,) the man's Patron may haply storm else: or else they say commonly, Thou hast sinned, comfort thy self, but despair not, Christ hath suffered; and thus skin over the wound, and let it fester within for want of cutting it open. I say therefore, because they want faithful watch-man to cry *Fire, Fire*, in that

I sleepy

Many men want the saving means of knowledge.

Many perish for want of a faithful Ministry.

Man's perdition is of himself.

sleepy estate of sin and darkness wherein they lie, therefore whole Towns, Parishes, Generations of men are burnt up, and perish miserably, *Lam.* 2. 14.

Reason 2. Wicked men never consider their miseries.

Secondly, because they have no leisure to consider of their misery, when they have the means of reveasing it unto them, as *Felix*, *Act.* 24. 25. Many a man hath many a bitter Pill given him at a Sermon, but he hath no leisure to chew upon it. One man is taken up with Suits in Law, and another almost eaten up with Suretiship, and carking cares how to pay his debts, and provide for his own; another hath a great charge and few friends, and he saith the World is hard, and hence (like a Mole) roots in the earth week-days and Sabbath-days: the World thus calling them on one side, and lust on another, and the Devil on the other side, they have no leisure to consider of *Death*, *Devil*, *God*, nor *themselves*, *Hell*, nor *Heaven*. The Minister cries and knocks without; but there is such a noise and lumber of tumultuous lusts and vain thoughts in their hearts and heads, that all good thoughts are sad, unwelcom guests, and are knock'd down presently.

Many men so taken up with the cares of the World, they never think of death, God, nor themselves.

Reason 3. Wicked men are afraid to know their miseries.

Thirdly, because, if they have leisure, they are afraid to know it. Hence people cry out of Ministers, that they damn all, and will hear them no more, and they will not be such fools as to believe all that such say: the reason is, they are afraid to know the worst of themselves; they are afraid to be

cut, and therefore cannot endure the Chirurgion: they think, to be troubled in mind, as others are, as the very high road to despair, and therefore if they do hear a tale, how one after hearing of a Sermon grew distracted, or drown'd, or hang'd himself, it shall be an item and a warning to them as long as they live, for troubling their hearts about such matters. Men of guilty consciences (hence) flie from the face of God, as Prisoners from the Judge, as Debtors from the Creditor. But if the Lord of Hosts can catch you, you must and shall feel with horrour of heart that which you fear a little now.

Man's prudence a snare to himself.

Fourthly, because if they be free from this foolish fear, they cannot see their misery, by reason that they look upon their estates through false glasses, and by vertue of many false Principles in their minds they cheat themselves.

Reason 4. Wicked men cannot see their misery, because they look on it in false glasses.

Which false Principles are these principally: I will but name them.

First, they conceive, God that made them will not be so cruel as to damn them.

1.

Secondly, because they feel no misery, (but are very well) therefore they fear none.

2.

Thirdly, because God blesseth them in their outward Estates, in their Corn, Children, Calling, Friends, &c. would God bless them so, if he did not love them?

3.

Fourthly, because they think sin to be no

Man's perdition is of himself.

great evil, for all are sinners, so this cannot mischief them.

5. Fifthly, because they think God's mercy is above all his works; though sin be vile, yet conceiving God to be all mercy, all bodey, and no justice, they think they are well.

6. Sixthly, because they think Christ died for all sinners, and they confess themselves to be great ones.

7. Seventhly, because they hope well, and so think to have well.

8. Eighthly, because they doe as most doe, whomever crying out of their sins while they lived, and dying like lambs at last, they doubt not for their parts, but doing as such doe, they shall die happily, as others have done.

Ninthly, because their desires and hearts are good, as they think.

10. Tenthly, because they doe as well as God will give them grace, and so God is in the fault onely, if they perish.

These are the reasons and grounds upon which profane people are deceived.

Now it followeth to shew the grounds on which the finer sort miscarry.

The 2d sort. Hollow professors deceive their own souls.

Secondly, Hollow Professors cheat and cozen their own souls. It is in our Church as it is in an old Wood, where there are many tall Trees, yet cut them and search them deeply, they prove pithless, saplesse, hollow, unsound creatures. These men twist their own ruine with a finer thred, and can juggle better then the common sort, and cast mist before their own eyes, and so cheat their own

souls. It's a Minister's first work to turn men from darkness into this light, *Acts* 26. 18. and the Spirit's first work to convince men of sin, *John* 16. 9. And therefore it's peoples main work to know the worst at first of themselves.

Man's perdition is of himself.

How men come to be deceived about their spiritual estates.

Now the cause of these mens mistaking is three-fold.

First, the spiritual madness and drunkenness of their *Understanding*.

1. Understanding.

Secondly, the false bastard piece begot and nourished in the *Conscience*.

2. Conscience.

Thirdly, the slie and secret distempers of the *will*.

3. Will.

First, there are these 7. drunken distempers in the understanding or mind of man, whereby he cometh to be most miserably deceived.

Seven distempers in the mind of man.

First, the Understanding's *Arrogancy*. You shall never see a man mean and vile in his own eyes deceived, *Psalm* 25. 9. but a proud man or woman is often cheated. Hence proud *Haman* thought surely he was the man *whom the King would honour*, when in truth it was intended for poor *Mordecai*. For, pride having once over-spread the mind, it ever hath this property, it makes a peny stand for a pound, a spark is blown up to a flame, it makes a great matter of a little *seeming grace*: and therefore the proud *Pharisee*, when he came to reckon with himself, he takes his own Counter, that is, *I am not as other men, or as this Publican*, and sets it down for [illegible] that is, he esteems of himself as a

1. Arrogancy.

Man's perdition is of himself.

Arrogant men are like the proud Pharisee, *I am not as other men.*

very rich man for it. So many a man, because he hath some good thing in himself, as, he is pitiful to the poor, he is a true man though a poor man, he was never given to Wine or Women; he magnifieth himself for this little, and so deceives and over-reckons himself. There are your *Bristow* stones like Diamonds, and many cheaters comen Country-folks with them, that desire to be fine, and know not what Diamonds are: So many men are desirous to be honest, and to be reputed so, not knowing what true grace means; therefore *Bristow*-stones are pearls in their eyes. A little seeming grace shines so bright in their eyes, that they are half bewitched by it, to think highly of themselves, although they be but glittering, seeming Jewels in a Swine's snout. A cab of Doves-dung was sold in *Samaria*'s time of famine at a great rate: a man living in such a place where all about him are either *ignorant*, or *profane*, or *civil*, a little moral honesty (dung in respect of true grace) goes a great way, and is esteemed highly of, and he is as honest a man as ever lived. To a man that looks through a red glasse all things appear red; so a man looking upon himself through some fair spectacles, through some one good thing which he hath in himself, appears fair to himself. It is said, *Luke* 20. *ult.* *The Pharisees devour widows houses.* Might not this tacking of [illegible] make them question their estates? [illegible] They for pretence made long [illegible] by men are drunk now and then, [illegible]

sorry; they cannot but sin, but their desires are good; they talk idly, but they live honestly; they do ill sometimes, but they mean well. Thus when some good things are seen in themselves, pride puffs them up with an overweening conceit of it, and so they cozen their souls. Man's pollution in himself.

Secondly, the understanding's *Obstinacy*; whereby the mind having been long rooted in this opinion, that *I am in a good estate*, will not suffer this conceit to be pluckt out of it. Now your old rooted, yet rotten, Professors, having grown long in a good conceit of themselves, will not believe that they have been fools all their life-time, and therefore now must pull down and lay the foundation again; and hence you shall have many say of a faithfull Minister, that doth convince and condemn them and their estate to be most wofull, What shall such an upstart teach me? doth he think to make me dance after his pipe, and to think that all my good *prayers*, my *faith*, my *charity*, have been so long abominable and vile before God? No silver can bribe a man to cast away his old traditional opinions and conceits, whereby he cheats himself, till Christ's bloud do it, 1 *Pet.* 1. 18. And hence the woman of *Samaria* objected this against Jesus Christ, that their old *Fathers worshipped in that mountain*, and therefore it was as good a place as *Jerusalem*, the place of God's true worship, *John* 4. 20. Men grow crooked and set with good opinions of themselves, and can seldom or never be set streight again. 2. Obstinacy.

Man's perdition is of himself.

When men grow aged with good opinion of themselves, they are hard to be reduced.

Hence such kind of people, though they would fain be taken for honest religious Christians, yet will never suspect their estates to be bad themselves, neither can they endure that any other should search or suspect them to be yet rotten at the heart: and are not those wares and commodities much to be suspected, nay concluded to be stark naught, which the seller will needs put upon the chapman without seeing or looking on them first? It's a strong argument we produce against the Papists Religion to be suspected to be bad, because they obtrude their Opinions on their followers to be believed without any hesitation or dispute about them, either before or after they have embraced them. Certainly thy old *faith*, thy old *prayers*, thy old *honesty* or form of piety are counterfeit wares, that cannot endure searching; because thou wilt not be driven from this conceit, *I am in a good estate, I have been so long of this good mind, and therefore will not begin to doubt now.* It's to be feared that such kind of people, as I have much observed, are either notoriously ignorant, or have some time or other fallen into some horrible, secret, grievous sins, as *whoredom, oppression*, or the like, the guilt of which lying yet secretly on them, makes them flie from the light of *God's truth*, which should find them out, quarrelling both against it and the Ministers that preach it, *Rom.* 2. 8. And therefore as was with thieves, when they have any stollen goods brought within doors, they will not be searched or suspected,

Obstinate men conceit themselves in a good estate.

but say, they are as honest men as themselves that came to search, for they fear, if they be found out, that they shall be troubled before the Judge, and may hardly escape with their lives: so many old Professors, when the Minister comes to search them, they clap to the doors upon the *man* and *truth* too, and say, *They hope to be saved as well as the best of them all*: the reason is, they are guilty, they are loth to be troubled and cast down by seeing the worst of themselves, and think it's hard for them to go to Heaven and be saved, if they have been in a wrong way all their lifetime. An honest heart will cry after the best means, *Lord, search me, John* 3. 20. and open all the doors to the entertainment of the straightest, strictest truths.

Man's passion is himself.

Thirdly, the Understanding's *Obscurity*, or *ignorance* of the infinite exactness, glorious purity, and absolute perfection of the Law of God; whence it cometh to pass that burning Lamp or bright Sun of God's Law being set and obscured in their minds, rotten glow-worms of their own righteousness, doing some things according to the Law of God, shine and glister gloriously in their eyes in the dark night-time of dismal darkness, by doing of which they think to *please God*, and their *estates are very good*. *I was alive*, saith *Paul*, *Rom.* 7. 9. *without the law*, and he gives the reason of it, because sin did but sleep in him like a cut-throat in an house where all is still. Before the Law came, he saw not that secret store of corruption, and that bitter

3. Obscurity.

Man's perdition is of himself.

litter of rebellion that was lurking in his heart, and therefore thought highly of himself for his own *righteousness*. The *Gospel* is a *glasse* to shew men *the face of God in Christ*, 2 *Cor.* 2. *ult.* The Law is that *glasse* that sheweth a man *his own face*, and what he himself is. Now if this *glasse* be taken away, and not set before a deformed heart, how can a man but think himself fair? And this is the reason why Civil men, Formalists, almost every one, think better of themselves then indeed they are, because they reckon without their host; that is, they judge of the number, nature and greatnesse of their sins, by their own books, by their own reason; they look not *God's debt-book*, *God's exact Laws* over, and compare themselves therewith; if they did, it would amaze the stoutest heart, and pluck down mens plumes, and make them say, *Is there any mercy so great as to pass by such sins, and to put up such wrongs, and to forgive such sins and debts, one of which alone may undoe me, much more so many?*

God's law a fit glass for men to see their own misery in.

4. Security of man's understanding a hinderance that men never see themselves.

Fourthly, the Understanding's *Security* or *sleepiness*, whereby men never reflect upon their own actions, nor compare them with the Rule; although they have knowledge of the Law of God, yet it is with them as it is with men that have a fair glass before them, but never beholding themselves in the glass, they never see their spots. This is the wo of most *unregenerate men*; they want a reflecting power and light to judge of themselves by, *Jer.* 8. 6. You shall have them [illegible]

[illegible]

Sermon, Here's for such a one, and such a one is touched here; when it may be the same Sermon principally speaks of them: but they never say, *This concerneth me; I was found out through the goodness of the Lord to day; and surely the man spake unto none but unto me, as if some body had told him what I have done.* And hence you shall find out many lame Christians, that will yield to all the truths delivered in a Sermon, and commend it too, but go away and shake off all truths that serve to convince them. And hence many men, when they examine themselves in general, whether they have grace or no, whether they love *Christ* or no, they think, yes that they do with all their hearts; yet they neither have this grace or any other, what-ever they think; because they want a *reflecting light to judge of generals by their own particular courses.* For tell these men that he that loves another truly will often think of him, speak of him, rejoyce in his company, will not wrong him willingly in the least thing: now ask them if they *love Christ* thus; if they have any *reflecting light*, they will see, where they have one thought of *Christ*, they have a thousand of other things. *Rejoyce?* nay, they are weary of his company in Word, in Prayer. And that they do not onely *wrong him*, but make a light matter of it when it is done; All are sinners, and no man can live without sin. Like a sleepy man (fire burning in his bed-straw) he cries not out, when [illegible] haply lament his estate, that see afar off,

Man's predication is of himself.

Men are apt to shake off those truths that serve to convince them.

Man's perdition is of himself.

Isa. 42. 25. Therefore he hath poured upon him the fury of his anger, &c.

off, but cannot help him, *Isai.* 42. 25. A man that is to be hang'd the next day, may dream over-night he shall be a King; why? because he is asleep, he *reflects not on himself.* Thus thou maist go to the Devil, and be damned, and yet ever think and dream *that all is well with thee.* Thou hast no *reflecting light to judge thy self.* Pray therefore that the Lord would turn your eyes inward, and do not let the Devil and delusion shut you out of your own house, from seeing what court is kept there every day.

5. Impiety of the understanding is a lessening the grace of God.

Fifthly, the Understanding's *Impiety*, whereby it lessens and vilifies the glorious *grace of God* in another; whence it comes to pass, that this deluded soul seeing none much better then himself, concludes, If any be saved, I shall no doubt be one, *Isa.* 26. 10, 11. Men will not behold the Majesty of *God* in the lives of his *people.* Many a man being too light, yet desirous to go and pass for current, weighs himself with the *best people*, and thinks, what have they that I have not? what do they that I do not? And if he sees they go beyond him, then he turns his own balance with his finger, and makes them too light, that so *he himself* may pass for weight.

Wicked men vilifie God's people.

And this vilifying of them and their grace, judging them to be of no other metall then other men, appears in three particulars.

1. By raising false reports upon God's people.

First, they raise up false reports of God's people, and nourish a kennel of evil things out of them; If they know any thing reported by them, they will conclude, *This is all*

ach: if they see no offensive sin in any of them, they are then reputed a pack of *Hypocrites*: if they are not so uncharitable, (having no grounds) they prophesie they will hereafter be as bad as others, though they carry a fair flourish now.

Secondly, if they judge well of them, then they compare themselves to them, by taking a scantling onely of their outside, and by what they see in them; and so, like children, seeing stars a great way off, think them no bigger nor brighter then winking Candles. They stand afar off from seeing the inside of a child of God, they see not *the glory of God filling that Temple*, they see not the sweet influence they receive from Heaven, and that fellowship they have with their God; and hence they judge but meanly of them, because the outside of a Christian is the worst part of him, and his glory shines chiefly within.

2. By comparing God's people with themselves.

Thirdly, if they see God's people do excell them, that they have better lives, better hearts, and better knowledge, yet they will not conclude that *they have no grace*, because it hath not that stamp that honest mens money hath: but this prank they play, they think such and such good men have a greater measure and a higher degree of grace then themselves; yet they dare be bold to think and say, *Their hearts are as upright, though they be not so perfect as others are*; and so vilifie the grace that shines in the best men, by making this gold to differ from their own copper, not essentially, but gradually; and hence they

3. They think themselves as upright, though not so perfect, as they.

Man's perdition is of himself.

they deceive themselves miserably; not but than one (*star* or) sincere Christian differs from another in glory. I speak of those men onely, that never were fixt in so high a Sphere as true honesty dwells in, yet falsly father this bad conclusion, that they are upright for their measure, though they have not the like measure of grace received as others have.

6. Idolatry.

Sixthly, the Understanding's *Idolatry*, whereby the mind sets up and bows down to a false image of grace; that is, the mind being ignorant of the height and excellency of true grace, takes a false scantling of it, and so imagines and fancies within it self such a measure of common grace to be true grace, which the soul easily having attained unto, conceives it is in the estate of grace, and so deceives it self miserably, *Rom.* 10. 3. And the mind comes to set up her image thus.

Men fancy common grace to be true grace.

1. First, the mind is haunted and pursued with troublesome fears of Hell, *Conscience* tells him he hath sinned, and the *Law* tells him he shall die, and *Death* appears and tells him he must shortly meet with him; and if he be taken away in his sins, then comes a black day of reckoning for all his privy pranks, a day of blood, horror, judgment and fire, where no creature can comfort him. Hence saith he, Lord, keep my soul from these miseries; he hopeth it shall not prove so evil with him, but fears it will.

2. Secondly, hereupon he desireth peace and ease, and some assurance of freedom from these evils. For it is an hell above ground

ever to be on the rack of tormenting fears.

Thirdly, that he may have ease, he will not swagger his trouble away, nor drown it in the bottom of the cup, nor throw it away with his Dice, nor play it away at Cards, but desires some grace, (and commonly it's the least measure of it too:) Hereupon he desires to hear such Sermons, and reade such books, as may best satisfie him concerning the least measure of grace; for, sin onely troubling him, grace onely can comfort him soundly. And so *Grace*, which is meat & drink to an holy heart, is but Physick to this kind of men, to ease them of their fears and troubles.

Hereupon, being ignorant of the height of *true grace*, he fancieth to himself such a measure of common *grace* to be true *grace*. As, if he feels himself ignorant of that which troubles him; so much knowledge will I then get, saith he. If some foul sins in his practice trouble him, these he will cast away, and so reforms. If omission of good Duties molests him, he will heat better, and buy some good Prayer-book, and pray oftner. And if he be persuaded such a man is a very honest man, then he will strive to do as he doeth. And now he is quieted.

When he hath attained unto this pitch of his own, now he thinks himself a young beginner, and a good one too; so that if he dieth, he thinks he shall do well; if he liveth, he thinks and hopes he shall grow better: and when he is come to his own pitch, he here gets down his staff as fully satisfied. And now if

Man's perdition is of himself.

3.

4.

5.

if he be presst to get into the estate of grace, his answer is, *That is not to be done now; he thanks God, that care is past.* The truth is, Beloved, 'tis too high for him, his own legs could never carry him thither; all his grace coming by his own working, not by God Almighty's power. Let a man have false weights, he is cheated grievously with light Gold; why? because his weights are too light. So these men have too light weights to judge of the weight of true grace; therefore light, clipt, crackt pieces cheat them. Hence you shall have those men commend pithless, lapless men, for very honest men as ever brake bread: why? they are just answerable to their weights. Hence I have not much wondered at them who maintain that a man may fall away from true grace: the reason lieth here, they set up to themselves such a common work of grace to be true grace, from which no wonder that a man may fall. Hence *Bellarmine* saith, That which is true grace *veritate essentiæ* onely, may be lost; not that grace which is true *veritate firmæ solidatis*: which latter, being rightly understood, may be called *special grace*, as the other *common grace*. Hence also you shall have many Professors hearing a hundred Sermons never moved to grow better. Hence likewise you shall see our common Preachers comfort every one almost that they see troubled in mind, because they think presently they have true grace, now they begin to be sorrowful for their sins. 'Tis just according to their own

Bellarmine.

For the Lord's sake take heed of this deceit. True *grace* (I tell you) is a man Pearl, a glorious Sun clouded from the eyes of all but them that have it, *Phil.* 2. 15. a strange, admirable, almighty work of God upon the soul, which no created power can produce; as far different, in the least measure of it, from the highest degree of common grace, as a Devil is from an Angel; for 'tis Christ living, breathing, reigning, fighting, conquering in the soul. Down therefore with your *Idol-grace*, your *Idol-honesty*; true *grace* never aims at a pitch, it aspires onely to perfection, *Phil.* 3. 12, 13. and therefore *Chrysostom* calls S. *Paul insatiabilis Dei cultor*, a greedy, insatiable worshipper of the Lord Almighty.

Man's [illegible] [illegible] [illegible]

True grace is clouded from the eyes of all but them that have it.

Seventhly, the Understanding's *errour is another cause of man's ruine*. And that is seen principally in these five things, these five errours or false conceits.

7. Errour a cause of man's ruine.

1. In judging some trouble of mind, some light sorrow for sin, to be true repentance; and so thinking they do repent, hope they shall be saved. For sin is like sweet poison, while a man is drinking it down by committing it, there is much pleasure in it; but after the committing of it, there is a sting in it, *Prov.* 23. 31, 32. *then* the time cometh when this poison works, making the heart swell with grief; sorry they are at the heart, they say, for it; and the eyes drop, and the man that committed sin with great delight, now [illegible] out with grief in the bitterness of his

1. Sin is like sweet poison, pleasant in the drinking, but bitter in the working.

ly, yet simply, upon such a ground, of themselves; they say they strive against their sins, but, *Lord bowers of all into them*, they say, *the flesh is frail*. And hence *Annotus* gives a diverse interpretation of the seventh Chapter to the *Romans* from ordinary Divines; concerning which *Paul* speaks in the person of an unregenerate man, because he observed divers graceless persons, (as he saith himself) having fallen, and falling commonly into sins against conscience, to bring that Chapter in their own defence and comfort, because they did that which they allowed not, *verf.* 15. and so it was not they, but *sin* that dwelled in them.

And so, many among us know they should be better; and strive that they may grow better, but through the power of sin cannot; conscience tells them they must not sin, their hearts and lusts say they must sin; and here forsooth is flesh and spirit. Oh no, here is conscience and lust onely by the ears together; which striving *Herod*, *Balaam*, *Pilate*, or the vilest reprobate in the World may have. Such a war argueth not any grace in the heart, but rather more strength of corruption, and more power of sin in the heart: as 'tis no wonder if a horse run away when he is loose; but when his bit and his bridle is in his mouth, now to be wild, argueth he is altogether untam'd and unsubdued. Take heed therefore of judging your estate to be good, because of some backwardnesse of your hearts to commit some sins, though

The striving of conscience and lust every reprobate may have.

 little

Men's perfection is of himself.

little sins; for thy sins may be, and it is most certain are, more powerfull in *thee*, then in others that have not the like snuglings, because *they* have not such checks as thou hast to restrain thee. Know therefore that the striving of the *spirit* against the *flesh* is against sin *because it is sin*; as a man hates a Toad, though he be never poisoned by it: But the striving of thy conscience against sin, is onely against sin because it is a *troubling or a damning sin*. The striving of the spirit against the flesh is from a deadly hatred of sin, *Rom.* 7. 15. But the striving of conscience against sin is onely from a fear of the danger of sin. For *Balaam* had a mind to curse the *Israelites*, for his monie's sake; but if he might have had an house-full of silver and gold, (which is a goodly thing in a convetous eye) it is said, *He durst not curse them.*

3. Thirdly, in judging of the sincerity of the heart by some good affection in the heart. Hence many a deluded soul reasons the case out thus with himself: Either I must be a prophane man, or an hypocrite, or an upright man: Not prophane, I thank God; for I am not given to whoring, drinking, oppression, swearing: not Hypocrite; for I hate these shews, I cannot endure to appear better without then I am within: Therefore *I am upright.* Why? Oh, because my heart is good; my affections and desires within are better then my life without; and whatsoever others judge of me, I know some own heart, and the heart is all that God [illegible]

He that trusteth in his own heart, is a fool, &c.

And thus they fool themselves, *Prov.* 28. 26. This is one of the greatest causes and grounds of mistake amongst men that think best of themselves: they are not able to put a difference between good desires, and strong affections that arise from the love of Jesus Christ.

Self-love will make a man seek his own good and safety: hence it will pull a man out of his bed betimes in the morning, and call him up to pray; it will take him and carry him into his Chamber towards evening, and there privately make him seek, and pray, and tug hard for pardon, for Christ, for mercy: *Lord, evermore give us of this bread.* But the love of Christ makes a man desire Christ and his honour for *himself*, and all other things for *Christ*. It is true, the desires of Sons in Christ by faith are accepted ever; but the desires of servants, men that work onely for their wages, out of Christ, are not.

Fourthly, in judging of Gods love to them, by aiming sometimes at the glory of God. Is this possible, that a man should aim at God's glory, and yet perish? Yes, and ordinarily too. A man may be liberal to the poor, maintain the Ministry, be forward to stand for good things, whence he may not doubt but that God loves him; but heres the difference, though a wicked man may make God's glory in some particular things his end, yet he never makes it in his general [illegible] his utmost and last end. A subtle Ap-

Man's perdition is of himself.

prentice may do all his Master's work, but he may take the gain to himself, or divide it betwixt his Master and himself, and so may be but a knave, as observant as he seems to be; So a subtle heart (yet a villanous heart) may forsake all the World, as *Judas* did, may bind himself Apprentice to all the duties God requires outwardly at his hands, and so doe good works; but what's his last end? It's that he might gain respect or place, or that Christ may have some part of the glory, and he another. *Simon Magus* would give any money sometime that he could pray so well, know so much, and doe as others doe; and yet his last end is for himself. But *how can you believe, if you seek not that glory that comes from God*, saith Christ? There's many seek the honour of Christ, but doe you seek his honour *onely*? Is it your last end, where you rest and seek no more but *that*? If thou wouldst know whether thou makest Christ's glory thy last end, observe this rule;

If thou art more grieved for the eclipse of thine own honour, and for thine own losses, then for the losse of God's honour; it is an evident sign thou lovest it not, desirest it not as thy chiefest good, as the last end, for thy *summum bonum*, and therefore dost not seek God's honour in the prime and chiefest place. Sin troubled *Paul* more then all the plagues and miseries of the World. Indeed, if thy name be slashed with disgrace, and thy will be crossed, thy heart is grieved and dismayed;

God's honour should be sought as the chiefest good.

ed: but the Lord may lose his honour daily by thine own sins, and those that be round about thee, but not a tear, not a sigh, not a groan to behold such a spectacle. As sure as the Lord lives, thou seekest not the Lord's Name or Honour as thy greatest good.

Fifthly, in judging the power of sin to be but *infirmity*. For if any thing troubles an unregenerate man, and makes him call his estate into question, it is sin, either in the being, or power of it. Now sin in the being ought not, must not make a man question his estate, because the best have that left in them that will humble them, and make them live by Faith: therefore the power of sin onely can justly thus trouble a man. Now if a man do judge of this to be onely but *infirmity*, which the best are compassed about withall, he cannot but lie down securely, and think himself well. And if this error be settled in one that lives in no one known sin, it is very difficult to remove: for, let the Minister cast the sparks of Hell in their faces, and denounce the terrour of God against them, they are never stirred: why? because they think, *Here's for you that live in sin*; but as for themselves, although they have sins, yet they strive against them, and so cannot leave them: for, *we must have sins as long as we live here*, say they. Now mark it, there's no surer sign of a man under the bloody reign and dominion of his lusts and sins than this, that is, to give way to sin, (though never so little and common) not to be greatly troubled for

Man's perdition is of himself.

sin (for they may be a little troubled) because they cannot overcome sin. I deny not but the sin do sin daily: yet this is the disposition of *Paul*, and every child of God, he mourneth not the lesse, but the more for sin; though he cannot quite subdue them, cast them out and overcome them. As a prisoner mourns the more that he is bound with such fetters he cannot break; so doth every one truly sensible of his woful captivity by sin. This is the great difference between a *raging sin* a man will part withall, and a sin of infirmity a man cannot part withall: A sin of infirmity is such a sin as a man would, but cannot, part with; and hence he mourns the more for it: *a raging sin* is such a sin as a man haply by virtue of his lashing conscience would sometimes part withall, but cannot; and hence mourns the lesse for it, and gives way to it. Now for the Lord's sake take heed of this deceit; for I tell you, those sins you cannot part withal, if you groan not day and night under them, (saying, O Lord, help me, for I am weary of my self, and my life) will certainly undo you. You say, you cannot but *speak ôdly*, and *think vainly*, and *do* ye, as all do sometimes: I tell you, those sins shall be everlasting chains to hold you fast in the power of the Devil, untill the Judgment of the *great day*.

And thus much of the Understanding's corruption, whereby man [illegible] [illegible] now followeth the second.

Secondly, [illegible]

peace begin in the conscience. Why should the Camp tremble when Scouts are asleep, or give false report when the enemies are near them? Most men think they are in a safe estate, because they were never in a troubled estate; or if they have been troubled, because they have got some peace and comfort after it. Now this false peace is begot in the heart by these four means.

Man's fundation is of himself.

How false peace is bred in the soul.

1. By *Satan*.
2. By *false Teachers*.
3. By *a false spirit*.
4. By *a false application of true Promises*.

1. By *Satan*, whose Kingdom shall fall if it should be divided, and he always in a combustion; hence he laboureth for peace. *Luke* 11. 24. *When the strong man keepeth the Palace, his goods are in peace*: that is, when Satan armed with abundance of shifts and carnal reasonings possesseth mens souls, they are at peace. Now look as masters give their servants peace, even so the Devil.

1. By Satan.

1. By removing all things that may trouble them. And,

2. By giving unto them all things that may quiet and comfort them, as meat, drink, rest, lodging, &c. So doth Satan deal with his slaves and servants.

1. First, by removing those sins which trouble the conscience; for a man may live in a sin, and yet never be troubled for that sin; for sin against the light of conscience onely troubles the conscience. As children that are

tum-

[illegible] of himself.

troubling and playing in the dust, they are not troubled with all the dust, nay they take pleasure to wallow in it; but onely with that (whether it be small or great) that lights in their eyes. And hence that young man came boasting to Christ, that he had kept all the Commandments from his youth; *but none so way sorrowful*, because that dust, that *sin* he lived in with delight before, fell into his eyes, and therefore was troubled. Now mark the plot of the Devil: When he can make a man live, and wallow and delight in his sins, and so serve him, and yet will not suffer him to live in any sin against conscience, whereby he should be troubled, and so seek to come out of this woful estate, *he is sure this man is his own*: and now the poor deluded man himself goes up and down, not doubting but he shall be saved; why? because their conscience (they thank God) is clear, and they know of no one sin they live in, they know nothing by themselves that may make them so much as suspect their estate is bad, *Matth.* 9. 13. *I came not to call the righteous, but sinners to repentance*, that is, such an one as in his own opinion is fish-whole. Every sin being a child of God's sicknesse, he is never without some kind of sorrow: but some sins onely being a natural man's sickness, they being removed, he recovers out of his former sorrow, and grows well again, and thinks himself sound; the Lord Jesus never came to save such, therefore Satan keeps possession of them. For the Lord's like [illegible]

subtilty; many think themselves in a good estate, because they know not the particular sin they live in; whereas Satan may have stronger possession of such as are bound with his invisible fetters and chains, when those that have their pinching bolts on them may sooner escape.

Secondly, by giving the soul *liberty* to recreate it self in any sinful course, wherein the eye of conscience may not be pricked and wounded. Servants when they are put always to work, and never can go abroad, are weary both of work and Master; that Master pleaseth them that giveth them most liberty. To be pent up all the day long in doing God's work, *watching, praying, fighting* against every sin, this is a burthen, this is too strict; and because that they cannot endure it, they think the Lord looks not for it at their hands. Now Satan gives men liberty in their sinful courses; and this liberty begets peace, and this peace makes them think well of themselves, 2 Pet. 2. 19. There are many rotten Professors in these days, that indeed will not open their mouths against the sincere-hearted people of God, yet they walk loosly, and take too much liberty in their speeches, liberty in their thoughts, liberty in their desires and delights, liberty in their company, in their pastimes, and that sometimes under a pretence of Christian liberty; and never trouble themselves with these needless controversies; To what end, or in what manner do I use these things? Whereas the righteous man seareth

2. By Liberty in sin.

always,

alway, considering there is a snare for him in every lawfull liberty: May not I sin in my *eating*, in my *speaking*, in my *sleeping*? Oh, this liberty that the Devil gives, and the World takes, besots most men with a foolish opinion that all is well with them.

Unlawful secret lust to be avoided.

Thirdly, by giving the soul good diet, *meat* and *drink* enough, what dish he likes best. Let a Master give liberty, yet his servant is not pleased, unless he have meat and drink and food: so there's no wicked man under Heaven, but as he takes too much liberty in the use of lawfull things; so he feedeth his heart with some unlawful secret lust though all the time he live in it, it may be, it is unknown to him. *Luke* 16. *Dives* had his dish, his *good things*, and so sang himself asleep, and had his soul *take his ease and rest*. Yea, observe this, diet is poisoned in it self, but ever commended to the soul as wholsome, good, and lawfull. They Christen sin with a new name, as Popes are at their election: if he be bad, they call him sometimes *Pius*; if a coward, *Leo*, &c. So *Covetousness* is good husbandry; *Company-keeping*, good neighbourhood; *Lying* to save their credit from cracking, but a handsome excuse: and hence the soul goes peaceably on, and believes he is in a good estate.

Fourthly, by giving the soul rest and sleep, that is, cessation sometimes from the act of sin; hence they are hardly perswaded that they live in sin, because they cease sometimes from the act of sin; as no man doth always

swear, nor is he always drunk, nor always angry. They think onely their falls in [illegible] the like sins, are slips and falls which the best man may have sometimes, and yet be a dear child of God. Oh! Satan will not always set men at his work; For if men should always have their cups in their hands, and their queans in their arms; if a covetous man should always root in the earth, and never pray, never have good thoughts, never keep any Sabbath; if a man should always speak *idlely*, and never good word drop from him; a man's conscience would never be quiet, but shaking him up for what he doth: but by giving him respite from sinning for a time, Satan getteth stronger possession afterward; as *Matth. 12. 43. When the unclean spirit is gone out of a man, it returns worse. Sampson's* strength always remained, and so doth sin's strength in a natural man; but it never appears untill temptation comes.

Fifthly, by giving the soul fair promises of Heaven and eternal life, and fastning them upon the heart. Most men are confident their *estate is good*; and though God kills them, yet will they trust in him, and cannot be beaten from this. Why? Oh! Satan bewitcheth them; for as he told *Evah* by the Serpent, *she should not die*; so doth he insinuate his persuasions to the soul, though he live in sin, he shall not die, but do well enough as the preciseſt. Satan gives thus *good words*, but *unfull hope*, the eternal flashes of Hell.

5. Fair promises of heaven.

[illegible] *By false Teachers*, partly by their loose examples,

Mark 6. 20. Herod feared John, knowing that he was a just man, and an holy, and observed him, and when he heard him he did many things, and heard him gladly.

Mat. 14. 5. And when he would have put him to death, he feared the people, because they counted him as a Prophet.

Mat. 21. 26. But all held John as a Prophet.

Mat. 14. 8. Herod was sorry, nevertheless for the oath's sake, and them which sate with him at meat, he commanded it to be given her.

Mat. 14. 9. And the King was sorry, nevertheless for the oath's sake, and them which sate with him at meat, he commanded it to be given her.

Mat. 14. 10. And he sent, and beheaded John in the prison.

Mat. 14. 11. And his head was brought in a charger, and given to the damsel: and she brought it to her mother.

Mat. 14. 12. And his disciples came, and took up the body, and buried it, and went and told Jesus.

Mat. 14. 13. When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities.

Mat. 14. 14. And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

Mat. 14. 15. And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

Mat. 14. 16. But Jesus said unto them, They need not depart; give ye them to eat.

Mat. 14. 17. And they say unto him, We have here but five loaves, and two fishes.

Mat. 14. 18. He said, Bring them hither to me.

Mat. 14. 19. And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

Mat. 14. 20. And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

Mat. 14. 21. And they that had eaten were about five thousand men, besides women and children.

Mat. 14. 22. And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

Mat. 14. 23. And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

Mat. 14. 24. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

Mat. 14. 25. And in the fourth watch of the night Jesus went unto them, walking on the sea.

Mat. 14. 26. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

Mat. 14. 27. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

Mat. 14. 28. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

Mat. 14. 29. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

Mat. 14. 30. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

Mat. 14. 31. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

Mat. 14. 32. And when they were come into the ship, the wind ceased.

Mat. 14. 33. Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

Mat. 14. 34. And when they had passed over, they came into the land of Gennesaret.

Mat. 14. 35. And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

Mat. 14. 36. And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

Mat. 15. 1. Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

Mat. 15. 2. Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

Mat. 15. 3. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

Mat. 15. 4. For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

Mat. 15. 5. But ye say, Whosoever shall say to his father or his mother, It is a gift by whatsoever thou mightest be profited by me;

Mat. 15. 6. And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

Mat. 15. 7. Ye hypocrites, well did Esaias prophesy of you, saying,

Mat. 15. 8. This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

Mat. 15. 9. But in vain they do worship me, teaching for doctrines the commandments of men.

Mat. 15. 10. And he called the multitude, and said unto them, Hear, and understand:

Mat. 15. 11. Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

Mat. 15. 12. Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

Mat. 15. 13. But he answered and said, Every plant which my heavenly Father hath not planted, shall be rooted up.

Mat. 15. 14. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

Mat. 15. 15. Then answered Peter and said unto him, Declare unto us this parable.

Mat. 15. 16. And Jesus said, Are ye also yet without understanding?

Mat. 15. 17. Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

Mat. 15. 18. But those things which proceed out of the mouth come forth from the heart; and they defile the man.

Mat. 15. 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

Mat. 15. 20. These are the things which defile a man: but to eat with unwashen hands defileth not a man.

Mat. 15. 21. Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

Mat. 15. 22. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.

Mat. 15. 23. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

Mat. 15. 24. But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

Mat. 15. 25. Then came she and worshipped him, saying, Lord, help me.

Mat. 15. 26. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.

Mat. 15. 27. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

Mat. 15. 28. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

Mat. 15. 29. And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sate down there.

Mat. 15. 30. And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

Mat. 15. 31. Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

Mat. 15. 32. Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

Mat. 15. 33. And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

Mat. 15. 34. And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

Mat. 15. 35. And he commanded the multitude to sit down on the ground.

Mat. 15. 36. And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

Mat. 15. 37. And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full.

Mat. 15. 38. And they that did eat were four thousand men, besides women and children.

Mat. 15. 39. And he sent away the multitude, and took ship, and came into the coasts of Magdala.

Mat. 16. 1. The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

Mat. 16. 2. He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red.

Mat. 16. 3. And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?

Mat. 16. 4. A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

Mat. 16. 5. And when his disciples were come to the other side, they had forgotten to take bread.

Mat. 16. 6. Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

Mat. 16. 7. And they reasoned among themselves, saying, It is because we have taken no bread.

Mat. 16. 8. Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

Mat. 16. 9. Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

Mat. 16. 10. Neither the seven loaves of the four thousand, and how many baskets ye took up?

Mat. 16. 11. How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

Mat. 16. 12. Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

Mat. 16. 13. When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

Mat. 16. 14. And they said, Some say that thou art John the Baptist: some, Elias: and others, Jeremias, or one of the prophets.

Mat. 16. 15. He saith unto them, But whom say ye that I am?

Mat. 16. 16. And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

Mat. 16. 17. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

Mat. 16. 18. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

Mat. 16. 19. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

Mat. 16. 20. Then charged he his disciples that they should tell no man that he was Jesus the Christ.

Mat. 16. 21. From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

Mat. 16. 22. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

Mat. 16. 23. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

Mat. 16. 24. Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

Mat. 16. 25. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

Mat. 16. 26. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

Mat. 16. 27. For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

Mat. 16. 28. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

Mat. 17. 1. And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart,

Mat. 17. 2. And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

Mat. 17. 3. And, behold, there appeared unto them Moses and Elias talking with him.

Mat. 17. 4. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

Mat. 17. 5. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

Mat. 17. 6. And when the disciples heard it, they fell on their face, and were sore afraid.

Mat. 17. 7. And Jesus came and touched them, and said, Arise, and be not afraid.

Mat. 17. 8. And when they had lifted up their eyes, they saw no man, save Jesus only.

Mat. 17. 9. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

Mat. 17. 10. And his disciples asked him, saying, Why then say the scribes that Elias must first come?

Mat. 17. 11. And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

Mat. 17. 12. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

Mat. 17. 13. Then the disciples understood that he spake unto them of John the Baptist.

Mat. 17. 14. And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,

Mat. 17. 15. Lord, have mercy on my son: for he is lunatick, and sore vexed: for ofttimes he falleth into the fire, and oft into the water.

Mat. 17. 16. And I brought him to thy disciples, and they could not cure him.

Mat. 17. 17. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

Mat. 17. 18. And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

Mat. 17. 19. Then came the disciples to Jesus apart, and said, Why could not we cast him out?

Mat. 17. 20. And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

Mat. 17. 21. Howbeit this kind goeth not out but by prayer and fasting.

Mat. 17. 22. And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:

Mat. 17. 23. And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

Mat. 17. 24. And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute?

Mat. 17. 25. He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

Mat. 17. 26. Peter said unto him, Of strangers. Jesus said unto him, Then are the children free.

Mat. 17. 27. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

Mat. 18. 1. At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

Mat. 18. 2. And Jesus called a little child unto him, and set him in the midst of them,

Mat. 18. 3. And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

Mat. 18. 4. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

Mat. 18. 5. And whoso shall receive one such little child in my name receiveth me.

Mat. 18. 6. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

Mat. 18. 7. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

Mat. 18. 8. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

Mat. 18. 9. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

Mat. 18. 10. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

Mat. 18. 11. For the Son of man is come to save that which was lost.

Mat. 18. 12. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

Mat. 18. 13. And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

Mat. 18. 14. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

Mat. 18. 15. Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

Mat. 18. 16. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

Mat. 18. 17. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.

Mat. 18. 18. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

Mat. 18. 19. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

Mat. 18. 20. For where two or three are gathered together in my name, there am I in the midst of them.

Mat. 18. 21. Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

Mat. 18. 22. Jesus saith unto him, I say not unto thee, Until seven times, but, Until seventy times seven.

Mat. 18. 23. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

Mat. 18. 24. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

Mat. 18. 25. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

Mat. 18. 26. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

Mat. 18. 27. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

Mat. 18. 28. But the same servant went out, and found one of his fellow servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

Mat. 18. 29. And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

Mat. 18. 30. And he would not: but went and cast him into prison, till he should pay the debt.

Mat. 18. 31. So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

Mat. 18. 32. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

Mat. 18. 33. Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?

Mat. 18. 34. And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

Mat. 18. 35. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Mat. 19. 1. And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea beyond Jordan;

Mat. 19. 2. And great multitudes followed him; and he healed them there.

Mat. 19. 3. The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

Mat. 19. 4. And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,

Mat. 19. 5. And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

Mat. 19. 6. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

Mat. 19. 7. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

Mat. 19. 8. He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

Mat. 19. 9. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

Mat. 19. 10. His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.

Mat. 19. 11. But he said unto them, All men cannot receive this saying, save they to whom it is given.

Mat. 19. 12. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

Mat. 19. 13. Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

Mat. 19. 14. But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

Mat. 19. 15. And he laid his hands on them, and departed thence.

Mat. 19. 16. And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

Mat. 19. 17. And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

Mat. 19. 18. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

Mat. 19. 19. Honour thy father and mother: and, Thou shalt love thy neighbour as thyself.

Mat. 19. 20. The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

Mat. 19. 21. Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

Mat. 19. 22. But when the young man heard that saying, he went away sorrowful: for he had great possessions.

Mat. 19. 23. Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

Mat. 19. 24. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

Mat. 19. 25. When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

Mat. 19. 26. But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

Mat. 19. 27. Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

Mat. 19. 28. And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

Mat. 19. 29. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

Mat. 19. 30. But many that are first shall be last; and the last shall be first.

Mat. 20. 1. For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.

Mat. 20. 2. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

Mat. 20. 3. And he went out about the third hour, and saw others standing idle in the marketplace,

Mat. 20. 4. And said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

Mat. 20. 5. Again he went out about the sixth and ninth hour, and did likewise.

Mat. 20. 6. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

Mat. 20. 7. They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

Mat. 20. 8. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.

Mat. 20. 9. And when they came that were hired about the eleventh hour, they received every man a penny.

Mat. 20. 10. But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

Mat. 20. 11. And when they had received it, they murmured against the good man of the house,

Mat. 20. 12. Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

Mat. 20. 13. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

Mat. 20. 14. Take that thine is, and go thy way: I will give unto this last, even as unto thee.

Mat. 20. 15. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

Mat. 20. 16. So the last shall be first, and the first last: for many be called, but few chosen.

Mat. 20. 17. And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

Mat. 20. 18. Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death,

Mat. 20. 19. And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

Mat. 20. 20. Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him.

Mat. 20. 21. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

Mat. 20. 22. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and be baptized with the baptism that I am baptized with? They say unto him, We are able.

Mat. 20. 23. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

Mat. 20. 24. And when the ten heard it, they were moved with indignation against the two brethren.

Mat. 20. 25. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

Mat. 20. 26. But it shall not be so among you: but whosoever will be great among you, let him be your minister;

Mat. 20. 27. And whosoever will be chief among you, let him be your servant:

Mat. 20. 28. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Mat. 20. 29. And as they departed from Jericho, a great multitude followed him.

Mat. 20. 30. And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David.

Mat. 20. 31. And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou son of David.

Mat. 20. 32. And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

Mat. 20. 33. They say unto him, Lord, that our eyes may be opened.

Mat. 20. 34. So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

Mat. 21. 1. And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

Mat. 21. 2. Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

Mat. 21. 3. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

Mat. 21. 4. All this was done, that it might be fulfilled which was spoken by the prophet, saying,

Mat. 21. 5. Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

Mat. 21. 6. And the disciples went, and did as Jesus commanded them,

Mat. 21. 7. And brought the ass, and the colt, and put on them their clothes, and they set him thereon.

Mat. 21. 8. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.

Mat. 21. 9. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

Mat. 21. 10. And when he was come into Jerusalem, all the city was moved, saying, Who is this?

Mat. 21. 11. And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

Mat. 21. 12. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

Mat. 21. 13. And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

Mat. 21. 14. And the blind and the lame came to him in the temple; and he healed them.

Mat. 21. 15. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased,

Mat. 21. 16. And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

Mat. 21. 17. And he left them, and went out of the city into Bethany; and he lodged there.

Mat. 21. 18. Now in the morning as he returned into the city, he hungered.

Mat. 21. 19. And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

Mat. 21. 20. And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!

Mat. 21. 21. Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done.

Mat. 21. 22. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

Mat. 21. 23. And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

Mat. 21. 24. And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

Mat. 21. 25. The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

Mat. 21. 26. But if we shall say, Of men; we fear the people; for all hold John as a prophet.

Mat. 21. 27. And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

Mat. 21. 28. But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

Mat. 21. 29. He answered and said, I will not: but afterward he repented, and went.

Mat. 21. 30. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.

Mat. 21. 31. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

Mat. 21. 32. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

Mat. 21. 33. Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it forth to husbandmen, and went into a far country:

Mat. 21. 34. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

Mat. 21. 35. And the husbandmen took his servants, and beat one, and killed another, and stoned another.

Mat. 21. 36. Again, he sent other servants more than the first: and they did unto them likewise.

Mat. 21. 37. But last of all he sent unto them his son, saying, They will reverence my son.

Mat. 21. 38. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

Mat. 21. 39. And they caught him, and cast him out of the vineyard, and slew him.

Mat. 21. 40. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

Mat. 21. 41. They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

Mat. 21. 42. Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

Mat. 21. 43. Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

Mat. 21. 44. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

Mat. 21. 45. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

Mat. 21. 46. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

Mat. 22. 1. And Jesus answered and spake unto them again by parables, and said,

Mat. 22. 2. The kingdom of heaven is like unto a certain king, which made a marriage for his son,

Mat. 22. 3. And sent forth his servants to call them that were bidden to the wedding: and they would not come.

Mat. 22. 4. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

Mat. 22. 5. But they made light of it, and went their ways, one to his farm, another to his merchandise:

Mat. 22. 6. And the remnant took his servants, and entreated them spitefully, and slew them.

Mat. 22. 7. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

Mat. 22. 8. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

Mat. 22. 9. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

Mat. 22. 10. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

Mat. 22. 11. And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

Mat. 22. 12. And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

Mat. 22. 13. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

Mat. 22. 14. For many are called, but few are chosen.

Mat. 22. 15. Then went the Pharisees, and took counsel how they might entangle him in his talk.

Mat. 22. 16. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.

Mat. 22. 17. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

Mat. 22. 18. But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

Mat. 22. 19. Shew me the tribute money. And they brought unto him a penny.

Mat. 22. 20. And he saith unto them, Whose is this image and superscription?

Mat. 22. 21. They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.

Mat. 22. 22. When they had heard these words, they marvelled, and left him, and went their way.

Mat. 22. 23. The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

Mat. 22. 24. Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

Mat. 22. 25. Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

Mat. 22. 26. Likewise the second also, and the third, unto the seventh.

Mat. 22. 27. And last of all the woman died also.

Mat. 22. 28. Therefore in the resurrection whose wife of the seven shall she be? for they all had her.

Mat. 22. 29. Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

Mat. 22. 30. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

Mat. 22. 31. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

Mat. 22. 32. I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

Mat. 22. 33. And when the multitude heard this, they were astonished at his doctrine.

Mat. 22. 34. But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

Mat. 22. 35. Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

Mat. 22. 36. Master, which is the great commandment in the law?

Mat. 22. 37. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

Mat. 22. 38. This is the first and great commandment.

Mat. 22. 39. And the second is like unto it, Thou shalt love thy neighbour as thyself.

Mat. 22. 40. On these two commandments hang all the law and the prophets.

Mat. 22. 41. While the Pharisees were gathered together, Jesus asked them,

Mat. 22. 42. Saying, What think ye of Christ? whose son is he? They say unto him, The son of David.

Mat. 22. 43. He saith unto them, How then doth David in spirit call him Lord, saying,

Mat. 22. 44. The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

Mat. 22. 45. If David then call him Lord, how is he his son?

Mat. 22. 46. And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

Mat. 23. 1. Then spake Jesus to the multitude, and to his disciples,

Mat. 23. 2. Saying, The scribes and the Pharisees sit in Moses' seat:

Mat. 23. 3. All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.

Mat. 23. 4. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

Mat. 23. 5. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

Mat. 23. 6. And love the uppermost rooms at feasts, and the chief seats in the synagogues,

Mat. 23. 7. And greetings in the marketplaces, and to be called of men, Rabbi, Rabbi.

Mat. 23. 8. But be not ye called Rabbi

3.
There is a false spirit that speaks peace, when there is war.

1. Comparison between true and false spirits.

3.
The spirit of God reveals Christ willing to save.

The false Spirit perſwades a man he is in a good caſe, when he is not.

[illegible] at his first conversion; although [illegible] not all the sweetness that is in God, yet he forsakes all for God, for Christ, and so takes them lawfully as his own.

Again, the false spirit having given a man comfort and peace, suffers a man to rest in that estate; but the true Spirit having made the soul taste the love of the Lord, stirreth up the soul to doe and work mightily for the Lord. Now the soul crieth out, *What shall I doe for Christ, that hath done wonders for me?* If every hair on my head were a tongue to speak of his goodness, it were too little. *Neh.* 8. 10. *The joy of the Lord is our strength. Psal.* 51. 12. *Uphold me with thy free spirit*; or, as the *Chaldean* Paraphrase hath it, thy *Kingly Spirit*. The Spirit of Adoption in God's child is no underling, suffering men to lie down and cry, My desires are good, but flesh is frail; No, it is a Kingly Spirit, that *reigns* where it *liveth*.

The true spirit, when it hath tasted of God, desires more of God.

4. *False applying of true Promises*, is the last cause of false peace. And when a man hath God's Spirit within, and God's Hand and Promise (as he thinks) for his estate, now he thinks all safe. This did the *Jews*; they said, *We have Abraham to our father*; and so reputed themselves safe: God having made them a promise, *I will be a God of thee and of thy seed*. But here is a difference between a child of God's application of them and a wicked man's. The first applieth them so to him, that he liveth upon them, and nothing but them; and to whom doth the dug belong, but

The Jews thought themselves happy, because they had *Abraham* to their father.

Man's perdition is of himself.

to the child that lives upon it? The other lives upon his lusts, and creatures, and yet catcheth hold on the Promise.

By these four means is begot a bastard false peace.

Thus much of the second cause of man's deceiving himself, False peace in the Conscience.

Now followeth the Third,

3. The third cause of man's being deceived.

3. The corruptions and distempers of the *Will*, which is the third cause why men deceive themselves; which are many, I will onely name three.

1. First, when the *will* is resolved to go on in a sinfull course, and then sets the understanding awork to defend it. Whence it fareth with the soul as with a man that cometh to search for stollen goods, who, having received a bribe before-hand, searcheth everywhere but where it is, and so the man is never found out to be what he is: So a man having tasted the sweetnesse of a sinful course, (which pleasure bribes him) he is contented to search into every corner of his heart, and to try himself as many do, except *there* where his darling lusts lies; *he sits upon that*, and covers it willingly from his own eyes, as *Rachel* did upon stollen gods; and so never finds out himself, *Job.* 3. 20. A man that hath a mind to sleep quietly, will cause the curtains to be drawn, and will let some light come in, but shuts out all that or so much as may hinder him from sleeping: so a man having a mind to sleep in some particular sinful course, [illegible]

case, will search himself, and let some light come into his mind.

Man's perfection is himself.

And hence many prophane persons that know much, (their opinions are orthodox, their discourse savoury) yet do they know little of themselves, and of those sins and lusts that haunt them, which they must part with; because this light troubleth them, it hinders them from sleeping in their secure estate, and therefore they draw the curtain here. Hence many men that live in those sins of the grossest Usury, finding the gain, and tasting the sweet of that sin, will read all Books, go to all those Ministers they suppose that hold it lawfull, and so pick up and gather reasons to defend the lawfulness of the sin; and so because they would not have it to be a sin, find out reasons whereby they think it no sin: but the bottom is this, their *will* hath got the bribe, and now the understanding plays the Lawyer: and hence men live in the most crying sins, and are sure to perish, because they will not know they are in an error.

When men have tasted the sweetness of sin, they are like bribed Lawyers, ready to plead for it.

Secondly, when the *Will* sets the Understanding a work to extenuate and lessen sin: for many when they see their sin, yet make it small, by looking at the false end of their Opticke-glass; they think such small matters never make any breach between the Lord and their souls. Hence they say, *The best man sins seven times a day*; and *Who can say, my heart is clean?* What is the reason that a child of God hath little peace, many times, after commission of small sins? Oh! it is because they

2. Wicked men will lessen and excuse their sins, *etc.*

Man's perdition is of himself.

see the horrible nature of the least sin; small wrongs against so dear, so great a friend as the Lord is, it cuts their hearts, yet a carnal heart is never troubled for great sins, because they make a light matter of them.

3. When men are wilfully ignorant, they never fear their estates.

Thirdly, wilfull ignorance of the horrible wrath of God. Hence men rush on in sin as the horse into the battel. Hence men never fear their estates, because they know not God's wrath hanging over them. Coldest snakes, when they are frozen with cold, never sting nor hurt, one may carry a nest of them in his bosome; but bring them to the fire, then they hiss and sting: So sin, when it is brought near God's wrath, (that devouring fire) it makes men cry out of themselves, Then I am undone; Oh! I am a lost creature; but being not thus heated, sin never makes a man cry out of himself.

These are the causes why men are ignorant of their wofull, miserable estate; which *Ignorance* is the first Rock, or the first powder-plot, that spoils thousands.

Yet there are three more dangerous, because more secret.

II. The second Reason why men ruine themselves is carnal Security.

Now followeth the Second Reason of mans ruine, by reason of man's *carnal security*, whereby men cannot be affected with, nor so much as have hearts to desire to come out of their misery when they know it: for if a man's mind understand his misery, yet if the heart be hard or sleepy, and not affected, loaden, wounded, humbled, and made to groan under it, he will never greatly care to come out of

it, *Isa.* 29. 9, 10. Now this is the estate of many a soul; he doth know his misery, but by reason of the sleepy, secure, senseless spirit of slumber, he never feels it, nor mourns under it, and so comes not out of it.

Man's perdition is of himself.

Now the reasons of this security are these:

Reasons of security.

Because God pours not out the full measure of his wrath upon men, because he kindles not the pile of wrath that lies upon men, it's reserved, and concealed, *not revealed from Heaven*; and so long, let God frown, Ministers threaten, and smaller judgments drop, yet they will never seek shelter in Jesus Christ, but sleep in their sins; untill God rain down flouds of horrour, bloud, fire, untill God's arrows stick in mens hearts, they will never seek out of themselves unto Jesus Christ, *Eccles.* 8. 11. So long as God's plagues were upon *Pharaoh*, he giveth fair words, and *Moses* must be sent to pray for him; but when God's hand is taken away, now *Pharaoh*'s heart is hardned, So, so long as God's sword is in his Scabbard, men have such stout hearts that they will never yield; God must wound, and cut deep, and stab, and thrust to the very heart, else men will never yield, never awaken; till God's fists be about mens ears, and he is dragging them to the stake, men will never awake, and cry for pardon and deliverance out of their wofull estate.

Reas. 1. Why men ruine themselves. Nah. 1. 2.

So long as God's wrath lies upon men, they give good words; but when it is removed, they harden their hearts as *Pharaoh*.

Secondly, because if they do in part feel, and so fear God's wrath, they put away the evil day far from them, they hope they shall doe better hereafter, and repent some other

Reas. 2. Why men ruine themselves.

Man's perdition is of himself.

time; and therefore they say, Soul, eat, drink, follow thy sports, cups, queans, thou hast a treasure of time which shall not be spent in many years, *Isa.* 22, 12, 13: that look as it is with the Wax, let it be of never so pliable a disposition, and the fire never so hot, yet if it be not brought near the fire, and be held in the fire, it never melts, but still remains hard; so is it here; let a man or woman have never so gentle or pliable a nature, and let God's wrath be never so hot and dreadful in their judgments, yet if they make not the day of wrath present to them, if they see it not ready every moment to light upon their hearts, they are never melted, but they remain hard-hearted, secure, sleepy wretches, and never groan to come out of their wofull estate. And this is the reason why many men, that have guilty consciences, though they have many secret wishes and purposes to be better, yet never cry out of themselves, nor ever seek earnestly for mercy, till they lie upon their death-beds; and then, Oh the promises they ply God with! *Try me, Lord, and restore me once more to my health and life again, and thou shalt see how thankfull I will be*; because that now they apprehend wrath and misery near unto them, *Heb.* 3. 13.

Reason 3. Why men ruine themselves.

Thirdly, because they think they can bear God's wrath, though they do conceive it near at hand, even at the very doors; men think not that Hell is so hot, nor the Devil so black, nor God so terrible as indeed he is. And hence we shall observe the Prophets pre-

sent God's wrath as a thing intolerable before the eyes of the people, that thereby they might quench all those cursed conceits of being able to bear God's wrath, *Nahum* 1. 9. And hence we shall have many men desperately conclude, They will have their swing in sin, and if they perish, they hope they shall be able to bear it; *it is but a damning*, they think, and hence they go on securely. Oh poor wretches! the Devil scares and fears all the World, and at God's wrath the Devils quake; and yet secure men fear it not, they think Hell is not so terrible a place.

Men's perdition is of himself.

Fourthly, because they know no better an estate. Hence though they feel their woful and miserable condition, yet they desire not to come out of it. Although men find hard lodging in the World, hard times, hard friends, hard hearts, yet they make a shift with what they find in this miserable Inne, untill they come to Hell; for such a man pursued by outward miseries or inward troubles, there stays. Oh miserable man, that makes shift till he comes to Hell! They may hear of the happy estate of God's people, but not knowing of it experimentally, they stay where they are, *Job* 4. 14.

Reason 4. Why men ruine themselves.

Take a Prince's child, and bring it up in a base house and place, it never aspires after a Kingdom or Crown: so men hatcht in this World, knowing no better an estate, never cast about them to get a better inheritance then that they scramble for here. Wives [illegible] long absence of their beloved

Man's perdition is of himself.

Husbands, because they know them and their worth: God may absent himself from men weeks, moneths, years; but then shed not one tear for it, because they never tasted the *sweetness* of his *presence*. It is strange to see men take more content in their cups and cards, pots and pipes, dogs and Hawks, then in the fellowship of God and Christ in Word, in Prayer, in Meditation, which Ordinances are burthens and prisons unto them. What is the reason of it? Is there no more *sweetness* in the presence of God's smiling in Christ, then in a filthy Whore? Yes, but they know not the worth, sweetnesse, satisfying goodness of a God. Some Sea-fish, (they say) if once they come into fresh water, will never return again, because they now taste a difference between those brackish, and sweet waters: So it is here; if men did but once taste the happinesse of God's people, they would not for a thousand worlds be one half hour in their wild loose sea again.

Wicked men take more pleasure in lusts, then in the fellowship of God and Christ.

Reason 5. Why men ruine themselves.

5ly. Because if they do know a better estate, yet their present pleasures, their sloth doth so bewitch them, and Gods denials when they seek unto him do so far discourage them, that they sleep still securely in that estate. A slothful heart, bewitch'd with present ease, and pleasures and delights, considering many a tear, many a prayer must it make, many a night must it break its sleep, many a weary [illegible] it take towards Heaven and Christ, if ever it come there, grows discouraged and deaded and hard-hearted in a sleepy estate,

have a bird in the hand then two in the bush. The *Israelites* wish'd *that they were at their onions and garlick again in Ægypt*. Was there no *Canaan*? Yes, but they wished so, because *there were walls built up to Heaven, and Giants, sons of Anak, in the land*, difficulties to overcome. O slothful hearts! Secondly, because God sometimes put them to streights, and denied them what they sought for, they were of such a waspish, teasty, sullen spirit, that, because the Lord had them not always on his knees, they would run away. So many a man meets with sorrow enough in his sinful, drop-sick, drunken estate; he hears of Heaven and a better estate, yet why goes he to his lusts and flesh-pots again? Oh, because there are so many difficulties, and blocks, and hinderances in his way; and because they pray, and find not ease, therefore they eat, drink, laugh, sport, and sleep in their miserable estate still, *Matth.* 7. 14. Therefore men walk in the *broad way*, because the other *way to life is streight and narrow*; it is a plague, a burthen, a prison, to be so strict: men had rather sit almost an hour in the stocks, then be an hour at prayer; men had rather be damned at last, then sweat it out, and run through the race to receive a Crown; and hence men remain secure.

Sixthly, because of the strange, strong power of sin, which bears that sway over mens souls, that they must serve it, as prisoners stoop to their Gaolers, as Souldiers that have [illegible] *their pleasure of sin*, must [illegible]

Matt. 7. 14. [illegible] is of himself.

Reason 4. Why men [illegible] Rom. 1. 4[illegible]

Satan's policie is of himself.

low it as their Captain, though they go marching on to eternal ruine; nay, though doomsday should be to morrow, yet they must and will serve their lusts. As the *Sodomites*, when they were smitten with blindnesse, which tormented their eyes, as though they had been pricked with thorns, (for so the *Hebrew* word signifies) even when destruction was neer, they groped for the door. Men cannot but sin, though they perish for sin; hence they remain secure.

Reas. 7. Why men ruine themselves.

Seventhly, despair of God's mercy. Hence, like *Cain*, men are Runnagates from the face of God; men think they shall never find mercy when all is done, hence they grow desperately sinfull; like those *Italian Senators*, that despairing of their lives, when upon submission they had been promised their lives, yet being conscious of their villany, made a curious banquet, and at the end of it every man drank up his glasse of poison, and killed himself: so men feeling such horrible hard hearts, and being privy to such notorious sins, they cast away lives, and Heaven, and Soul, for lost, and so perish wofully, because they lived desperately, and so securely.

Reas. 8. Why men ruine themselves.

Eighthly, because men nourish a blind, false, flattering hope of God's mercy; hence many knowing and suspecting that all is naught with them, yet having some hope they *may be in a good estate, and God may love them*; hence they lie down securely, and rest in their wavering hope. Hence observe, [illegible] seldom come to a [illegible]

that either they are in the state of grace, or out of it, that never come to be affected, but remain secure in their condition, they commonly grow to this desperate conclusion, *That they hope God will be mercifull unto them; if not, they cannot help it*; like the man that had on his Target the picture of God and the Devil; under the first he writ, *Si tu non vis, If thou wilt not*; under the other he writ, *Ipse rogitat, here's one will.*

Man's perdition is of himself.

Ninthly, because men bring not their hearts under the Hammer of God's Word to be broken, they never bring their consciences to be out. Hence they go on still securely with festred consciences. Men put themselves above the Word, and their hearts above the Hammer; they come not to have the Minister to humble them, but to judge of him, or to pick some pretty fine thing out of the Word, and so remain secure sots all their days: for if ever thy heart be broken, and thy conscience be awaked, the Word must doe it: but people are so Sermon-trodden, that their hearts, like foot-paths, grow hard by the Word.

Reas. 9. Why men ruine themselves.

Tenthly, because men consider not of God's wrath daily, nor the horrible nature of sin, men chew not these pills: Hence they never come to be affected nor awakened.

Reas. 10. Why men ruine themselves.

Awaken therefore all you secure creatures; feel your misery, that so you may get out of it. Must thou know thine estate is naught, and that thy condemnation will be fearfull, if ever thou must perish? and is thine heart secretly [illegible] dead, so desperately hard,

that

Man's perdition is of himself.

that thou hast no heart to come out of it? What? no sight, no tears? canst thou carry all thy sins upon thy back, like *Samson* the gates of the City, and make a light matter of them? Dost thou see Hell-fire before thee, and yet wilt venture? art thou worse then a beast, which we cannot beat nor drive into the fire, if there be any way to escape? Oh, get thy heart to lament and mourn under thy miseries; who knows then but the Lord may pity thee? But Oh hard heart! thou canst mourn for losses and crosses, burning of goods and houses; yet though God be lost, and his Image burnt down, and all is gone, thou canst not mourn. If thine heart were truly affected, the pillow would be washed with thy tears, and the Wise in thy bosome would be witnesse of thy heart-breakings at midnight for those sins which have grieved the Spirit of God many a time; thou couldst not sleep quietly nor comfortably without assurance. If you were sick to death, Physicians should hear how you doe; and if you were humbled, we should have you in the bitternesse of your spirit cry out, *What shall we doe?* But know it, thou must mourn here or in Hell. If God *broke David's bones* for his adultery, and the Angels backs for their pride; the Lord, whom ever he saves thee, will break thine heart too.

Men mourn for the loss of goods, but not for the loss of God.

Quest. But thou wilt say, How shall I get mine heart affected with my misery?

Quest. How to get a broken heart.

Answ. 1. Take a full view of thy misery.

Two things hinder the heart.

2. Take special notice of the Lord's readinesse and willingnesse to receive thee, you

to mercy. For two things harden the heart. 1. *False hope*, whereby a man hopes he is not so bad as indeed he is. 2. *No hope*, whereby a man, when he sees himself so notoriously bad, thinks there is no willingnesse in the Lord to pardon or receive such a monster of men to mercy. And if neither the Hammer can break thy stony heart, nor the Sun-shine of mercy melt it, thou hast a heart worse then the Devil, and art a spectacle of the greatest misery, 1. in regard of sin, 2. in regard of God's wrath.

First, in regard of sin. Thou hast sinned, and that grievously, against a great God: thou makest no great matter of this: no? but though it be no load to thee, it is a load on the Lord's heart, *Isa.* 1. 24. and time will come he will make the whole sinfull World, by Rivers of fire and blood, to know what an evil it is.

For 1. In every sin thou dost strike God, and fling a dagger at the heart of God. 2. In every sin thou doest spite against God: for if there were but *one* onely thing wherein a man could doe his friend a displeasure, was not here spite seen if he did that thing? Now tell me, hath not the Lord been a *good friend* unto thee? Tell me, wherein hath he grieved thee? And tell me, in what one thing canst thou please the Devil, and doe God a displeasure, but by sin? Yet, O hard-heart! thou makest nothing of it. But consider thirdly, in every sin thou dost dethrone God, and exalt thy self above God: for in every sin that question

Man's perdition is of himself.

stion is put, *Whose will shall be done, God's will or man's?* Now man by sin sets his own will above the Lord's, and so kicks God (blessed for ever, adored of millions of Saints and Angels) as filth under his feet. What, will this break your hearts?

2. God's wrath the certainty of it.

Consider then of God's wrath, the certainty of it, the unsupportablenesse of it, how that dying in thy sins, and secure estate, it *shall fall*; for when men cry *Peace, Peace*, then cometh *sudden destruction at unawares*. Pray therefore to God to reveal this to thee, that thine heart may break under it. Secondly, consider the Lord's mercy and readinesse to save thee, who hath prepared mercy, and intreats thee to take it, and waiteth every day for thee to that end.

1 Thes. 5. 3, 4.

2 Cor. 5. 19.

III. The third general reason of man's ruine.

The Third Reason of man's ruine is, that *carnal Confidence* whereby men *seek to save themselves*, and to scramble out of their miserable estate by their *own duties and performances*, when they do feel themselves miserable: the Soul doeth as those *Hosea* 5. 13. Men when they be wounded and troubled, they never look after *Jesus Christ*, but go to their own waters to heal themselves; like hunted Harts when the Arrow is in them. *Rom.* 9. 31, 32.

For the opening of this point, I shall shew you these two things.

Wherein men resting in Duties appears.

1. Wherein this resting in *Duties* appears.
2. Why men rest in *themselves*.

First, this resting in *Duties* appears in these ten degrees.

1. The

1. The soul of a poor sinner, if ignorantly bred and brought up, rests confidently in superstitious vanities. Ask a *devout Papist* how he hopes to be saved; he will answer, By his good works: But enquire farther, what are these good works; why, for the most part superstitious ones of their own inventions, (for the Crow thinks her own bird fairest) as Whipping themselves, Pilgrimage, Fasting, Mumbling over their *Pater-nosters*, Bowing down to Images and Crosses.

Man's position is of himself.

1.

2. Now these being banished from the Church and Kingdom, then men stand upon their titular profession of the true Religion, although they be Devils incarnate in their lives. Look up and down the Kingdom, you shall see some roaring, drinking, dicing, carding, whoring, in Taverns and blind Alehouses; others belching out their oaths, their mouths ever casting out, like *raging seas*, filthy, frothy speeches; others, like *Ismaels*, scoffing at the best men: yet these are confident they shall be saved. Why, (say they) they are no Papists; hang them, they will die for their Religion, and rather burn then turn, by the grace of God. Thus the *Jews* boasted they were *Abraham's seed*: so our carnal people boast; Am not I a good Protestant? am not I baptized? do I not live in the Church? and therefore resting here, hope to be saved. I remember a Judge, when one pleaded once with him for his life, that he might not be hanged, because he was a Gentleman; he told him that therefore he should have the Gallows made higher

2.

Men stand upon their titular profession of Religion.

Zeph. 3. 11.

for

Men's perdition it of himself.

Mens condemnation will be greater for living debauchedly where the Gospel is preached.

3. If no peace come from titular profession, men flie to their good insides.

for him; so when thou pleadest, I am a Christian, and a good Protestant, (yet thou wilt drink, and swear, and whore, neglect Prayer, and break God's Sabbath) and therefore thou hopest to be saved; I tell thee, thy condemnation shall be greater, and thy plagues in Hell the heavier.

3. If men have no peace here, then they flie to and rest in the goodnesse of their insides. You will have many a man, whom if you follow to his Chamber, you shall find very devout, and there pray heartily for the mercy of God, and forgivenesse of sins; but follow them out of their Chamber, watch their discourse, you shall find it frothy and vain, and now and then powdered with faith and [illegible] and obscene speeches. Watch them when they are crost, you shall see them as angry as Wasps, and swell like Turkies, and so spit out their venom like Dragons. Watch them in their journeys, and you shall see them shoot into an Alehouse, and there swill and swagger, and be familiar with the scum of the Countrey for prophanenesse, and half drunk too sometimes. Watch them on the Lord's day, take them out of the Church once, and set aside their best cloaths, and they are then the same as at another time; and because they must not work nor sport that day, they think they may with a good conscience sleep the longer in the morning. Ask now such men how they hope to be saved, seeing their lives are so bad; they say, though they make [illegible] such shews, they know what good prayers

they

they make in private, their hearts (they say) are good. I tell ye, Brethren, he that trusteth to his own heart, and his good desires, and so [illegible] in them, is a fool, (I have heard of a man that would haunt the Taverns, and Theatres, and Whore-houses, at *London* all day; but he durst not go forth without private prayer in a morning, and then would say at his departure, *Now, Devil, do thy worst*; and so used his prayers (as many do) onely as charms and spells against the poor, weak, cowardly Devil, that they think dares not hurt them, so long as they have good hearts within them, and good prayers in their Chambers. And hence they will go near to rail against the Preacher as an harsh Master, if he do not comfort them with this, *That God accepts of their good desires*.

Man's position is of himself.

4. If their good hearts cannot quiet them, but conscience tells them they are unsound without, and rotten at *core* within, then men fall upon reformation; they will leave their whoring, drinking, cozening, gaming, company-keeping, swearing, and such like roaring sins; and now all the Countrey saith he is become a new man, and he himself thinks he shall be saved, 2 *Pet.* 2. 22. They escape the pollutions of the World, as swine that are escaped and washed from outward filth, yet the swinish nature remains still. Like Mariners that are going to some dangerous place [illegible], if they meet with storms, they go not backward, but cast out their goods that endanger their Ship, and so go forward still:

4. If no comfort come from their good insides, they reform some gross sins.

Man's perdition is of himself.

so, many a man going towards Hell, is forced to cast out his lusts and sins, but he goeth on in the same way still for all that. The wildest beasts, (as Sleigh), if they be kept waking from sleeping, will grow tame: so conscience giving a man no rest for some sins he liveth in, he groweth tame; he that was a wild Gentleman before, remains the same man still, onely he is made tame *now*, that is, civil and smooth in his whole course: and hence they rest in reformation. Which reformation is, commonly, but from some troublesome sin, and it is because they think it's better following their trade of sin at another market; and hence some men will leave their *drinking* and *whoring*, and turn *covetous*; because there is more gain at that market: sometimes it is because sin hath left them, as an old man.

If no comfort in reforming gross sins, they flie to humiliation, repentance, &c.

5. If they can have no rest here, they get into another starting hole, they go to their *Humiliations, Repentings, Tears, Sorrows*, and *Confessions*. They hear a man cannot be saved by reforming his life, unlesse he come to afflict his soul too; he must sorrow and weep here, or else cry out in Hell hereafter: hereupon they betake themselves to their sorrows, tears, confession of sins; and now the wind is down, and the tempest is over, and they make themselves safe. *Matth.* 11. 21. *They would have repented*, that is, the *Heathen*, as Beza speaks; when any wrath was kindled from Heaven, they would go to their *sackcloth and sorrows*, and so thought to pacifie God's an-

again, and here they rested: so it is with many a man; many people have sick fits and qualms of conscience, and then they doe as Crows, that give themselves a vomit by swallowing down some stone when they are sick, and then they are well again; so when men are troubled for their sins, they will give themselves a vomit of *prayer*, a vomit of *confession* and *humiliation*, *Isa.* 58. 5. Hence many, when they can get no good by this physick, by their *sorrows* and *tears*, cast off all again; for making these things their God and their Christ, they forsake them, when they cannot save them, *Matt.* 3. 14. More are driven to Christ by the sense of the burthen of an hard, dead, blind, filthy heart, then by the sense of *sorrows*; because a man rests in the one, *viz.* in *sorrows*, most commonly, but trembles and flies out of himself when he feels the other. Thus men rest in their repentance: and therefore *Austin* hath a pretty speech which sounds harsh, that *Repentance damneth more then sin*; meaning, that thousands did perish by resting in it; and hence we see among many people, if they have large affections, they think they are in good favour; if they want them, they think they are cast-aways; when they cannot mourn nor be affected as once they were, because they rest in them.

Man's perdition is of himself.

More driven to Christ by a hard heart, then by a sorrowfull heart.

6. If they have no rest here, then they turn *moral men*, that is, strict in all the duties of the moral law; which is a greater matter than reformation, or humiliation; that is, they grow very just and square in their dealings

6. If no comfort in humiliation, they turn moral men.

Man's perdition is of himself.

with men, and exceeding strict in the duties of the first Table toward God, as *fasting, prayer, hearing, reading, observing the Sabbath*; and thus the *Pharisees* lived, and hence they are called, *The strict Sect of the Pharisees*. Take heed you mistake me not; I speak not against strictnesse, but against resting in it: *for, except your righteousnes exceed theirs, you shall not enter into the Kingdom of Heaven.* You shall find these men flie from base persons and places, like the pest-houses, commend the best Books, cry down the sins of the time; and cry against civil or moral men, (the eye sees not it self) and cry up zeal and forwardnesse. Talk with him about many moral duties that are to be done towards God or man, he will speak well about the excellency and necessity of it, because his trade and skill whereby he hopes to get his living and earn eternal life lieth there: But speak about Christ, and living by faith in him and from him, and bottoming the soul upon the promises, (pieces of Evangelical righteousnesse) he that is very skilfull in any point of controversie is as ignorant almost as a beast when he is examined here. Hence, if Ministers preach against the sins of the time, they commend it for a special Sermon, (as it hath deserved too;) but let him speak of any spiritual, inward, soul-working points, they go away and say, He was in their judgment confused and obscure, for their part they understood him not. Beloved, pictures are pretty things to look on, and that's all the good

of them: to these men are (as Christ looked on and loved the natural young man in the Gospel) and that's all their excellency. You know, in *Noah's* Flood, all that were not in the Ark, though they did climb and get to the top of the tallest mountains, they were drowned: so labour to climb never so high in Morality, and the duties of both Tables, if thou goest not into God's Ark, the Lord Jesus Christ, thou art sure to perish eternally.

Man's perfection is of himself.

7. If they have no rest here in their *Moralities*, they grow hot within, and turn marvellous zealous for good causes and courses, and there they stay, and warm themselves at their own fire: thus *Paul*, *Phil.* 3. 6. *was zealous*, and there rested. They will not live as many do, like Snails in their shells; but rather then they will be damned for want of doing, they are content to give away their estate, children, any thing almost, to get pardon for the sin of their soul, *Micah* 6. 7.

7. If no comfort in Morality, they turn zealous for good causes. *Rom.* 2. 10.

8. If they find no help from hence, but are forced to see and say, *When they have done all, they are unprofitable servants*, and they sin in all that which they doe; then they rest in that which is like to *Evangelical obedience*, they think to please God by mourning for their failings in their good duties, desiring to be better, and promising for the time to come to be so, and therein rest, *Deut.* 5. 29.

8. If no comfort for zeal in good causes, they turn to mourning for their failings.

9. If they feel a want of all these, then they dig within themselves for power to leave sin, power to be more holy and humble, and think to work out themselves in time

9. If no comfort in their mourning for their failings, they seek for power in themselves to be more holy.

Mans perdition is of himself.

out of this estate; and so they dig for pearls in their own dunghils, and will not be beholden to the *Lord Jesus*, to live on him in the want of all. They think to set up themselves out of their own stock, without *Jesus Christ*, and so, as the Prophet *Hosea* speaks, *Hos.* 14. 3. think to save themselves *by their riding on horses*, (that is) *by their own abilities.*

10. If no comfort in themselves, they go to Christ like Hirelings, for their own ends.

10. If they feel no help here, then they go unto Christ for grace and power to leave sin and do better, whereby they may save themselves; and so they live upon Christ, that they may live of themselves; thy go *unto* Christ, they get not *into* Christ, *Psalm* 78. 34. 35. like hirelings that go for power to doe their work, that they may earn their wages. A child of God contents himself with, and lives upon the Inheritance it self the Lord in his free mercy hath given him. But now we shall see many poor Christians that run in the very road the Papists devoutly go to Hell in.

The confession of Papists in three particulars.

First, the Papist will confesse his misery, that he is (and all men are) by nature a child of wrath, and under the power of sin and Satan.

Secondly, they hold Christ is the only Saviour.

Thirdly, that this Salvation is not by any righteousnesse in a Christ, but righteousnesse from a Christ, onely by giving a man power to doe, and then dipping mens doings in his bloud, he merits their life. Thus the wisest and devoutest of them professe, as I am able to manifest. Just so do many Christians live. First, they feel themselves full of sin, and are sometimes tired and weary of themselves for

the

their vile hearts, and they find no power to help themselves: Secondly, hereupon hearing that onely Christ can save them, they go unto Christ to remove those sins that tire them and load them, that he would enable them to doe better then formerly: Thirdly, if they get these sins subdued and removed, and if they find power to doe better, then they hope they shall be saved. Whereas thou mayest be damned, and go to the Devil at the last, although thou dost escape all the pollutions of the World, and that not from thy self and thy own strength, but from the knowledge of *Jesus Christ*, 2 *Pet.* 2. 20. I say, wo to you for ever if you die in this estate. It is with our Christians in this case as it is with the *Ivy*, which clasps and groweth above the Tree, and draws sap from the Tree, but it grows not *one* with the Tree, because it is not ingrafted into the Tree: so many a soul cometh to Christ, to suck juice from Christ to maintain his own berries, (his own stock of grace:) alass! he is but *Ivy*, he is no member or branch of this Tree, and hence he never grows to be one with Christ.

Man's perdition is of himself.

It is with many Christians as with *Ivy*, they get sap from Christ, but grow not one with Christ, because not ingrafted.

Secondly, Now the reason why men rest in their duties are these.

2. Why men do rest in their good duties. Reason 1.

First, because it's natural to a man out of Christ to doe so. *Adam* and all his posterity were to be saved by his doing, *Do this, and live*; work, and here is thy wages; win Life, and wear it: Hence all his posterity seeks to this day to be saved by *doing*; *Like father, like son*. Now to come out of all duties truly to

It is natural to say, *Do this, and live.*

Man's perdition is of himself.

a Christ, hath not so much as a coat in *innocent*, much lesse *corrupted* nature: hence men seek to themselves. Now as it is with a Bankrupt, when his *stock is spent*, and his *estate cracks*, before he will turn Prentice, or live upon another, he will turn Pedler of small wares, and so follow his old Trade with a lesse *stock*: so men naturally follow their old Trade of *Doing*, and hope to get their living that way; and hence men having no experience of trading with Christ by *faith*, live of themselves. *Sampson*, when all his strength was lost, would go to shake himself as at other times: so when mens strength is lost, and God and Grace is lost, yet men will go and try how they can live by shifts and working for themselves still.

Reason 2. Ignorance of Christ's righteousness.

Secondly, because men are ignorant of *Jesus Christ* and his righteousnesse. Hence men cannot go unto him, because they see him not; hence they shift as well as they can for themselves by their duties, *John* 4. 14. Men seek to save themselves by their own swimming, when they see no cable cast out to help them.

Reas. 3. Good duties the natural way of pleasing God.

Thirdly, because this is the easiest way to comfort the heart, and pacifie conscience, and to please God, as the soul thinks; because by this means a man goes no farther then himself.

Now in forsaking all duties, a soul goeth to Heaven quite out of himself, and there he must wait many a year, and that for a little, it may be. Now if a fainting man have *Aqua-*

vita

vita at his bed's head, he will not knock up the shop-keeper for it. Men that have a Balsam of their own to heal them will not go to the Physitian.

Man's perdition is of himself.

Fourthly, because by virtue of these duties a man may hide his sin, and live quietly in his sin, yet be accounted an honest man: as the whore in *Prov.* 7. 15, 16. having performed her vows, can intice without suspicion of men, or check of conscience: so the *Scribes* and *Pharisees* were horribly covetous, but their long prayers covered their deformities, *Matt.* 23. 14. And hence men set their duties at a higher rate then they are worth, thinking *they* shall save them, because they are so usefull to them. Good duties, like new apparel on a man pursued with hue and cry of conscience, keep him from being known.

Reas. 4. By good duties sin may be kept in.

Take heed of resting in duties. Good duties are mens *money*, without which they think themselves poor and miserable; but take heed that *you and your money perish not together*, *Acts* 8. 20. The paths to Hell are but two. The first is the path of *Sin*, which is a dirty way. Secondly, the path of *Duties*, which (rested in) is but a clearer way. When the *Israelites* were in distresse, *Judg.* 10. 14. the Lord bids them go to the gods they served; so when thou shalt lie howling on thy death-bed, the Lord will say, go unto the *good prayers* and *performances* you have made, and the tears you have shed. Oh, they will be miserable comforters at that day.

Use. Not to rest in good duties.

Object. But I think thou wilt say, No true Chri-

Object.

Man's perdition is of himself.

Christian man hopes to be saved by his good works and duties, but onely by the mercy of God, and merits of Christ.

Answ. It is one thing to trust to be saved by *duties*, another thing to *rest* in duties. A man trusts unto them, when he is of this opinion, that onely good duties can save him; A man rests in duties, when he is of this opinion, that onely Christ can save him, but in his practice he goeth about to save himself. The wisest of the Papists are so at this day, and so are our common Protestants. And this is a great subtilty of the heart: that is, when a man thinks he cannot be saved by his good works and duties, but onely by Christ, he then hopeth, because he is of this opinion, that *when he hath done all, he is an unprofitable servant*, (which is onely an act or work of the judgment informed aright) that therefore, because he is of this opinion, he shall be saved.

Answ. Difference between trusting and resting in duties.

But because it is hard for to know when a man rests in duties, and few men find themselves guilty of this sin, which ruines so many, I will shew two things.

1. The Signs of a man's resting in duties.

2. The Insufficiency of all duties to save men; that so those that be found guilty of this sin may not go on in it.

1. Signs of mens resting in duties.

First, for the Signs whereby a man may certainly know when he rests in his duties, which if he do, (as few professors especially but they do) he perisheth eternally.

Sign. 1.

First, Those that yet never saw they rested in them, they that never found it an hard matter

matter to come out of their duties. For it's most natural for a man to stick in them, because nature sets men upon duties; hence it's a hard matter to come out of resting in duties: For two things keep a man from Christ.

Man's condition is of himself.

2 Things keep us from Christ.

1. *Sin.* 2. *Self.* Now as a man is broken off from *sin*, by seeing and feeling it, and groaning under the power of it; so is a man broken from *himself*. For men had rather doe any thing then come unto Christ, there is such a deal of *self* in them. Therefore if thou hast no experience, that at some time thou hast rested too much in thy duties, and then didst groan to be delivered from these intanglements, (I mean not from the *doing* of them, this is *Familisme* and profaneneſſe, but from *resting* in the bare performance of them) thou dost rely upon thy *duties* to this day.

Sign 2. A prizing of bare performance of duties.

2. Those rest in duties that prize the bare performance of *duties* wonderfully; for those duties that carry thee out of thy self unto Christ, make thee to prize Christ. Now tell me, dost thou glory in thy self? Now I am some-body: I was *ignorant, forgetful, hard-hearted*; now I understand and remember better, and can sorrow for my sins: If thou dost rest here, thy *duties* never carried thee farther then thy *self*. Dost thou think, after that thou hast prayed with some life, now I have done very well? and now thou dost verily think (meaning for thy *duties*) the Lord will save thee, though thou never come to *Christ*, and sayest, as he in another case, *Now I know the Lord will do good to me, seeing I have*

got

Man's perdition is of himself.

got a Priest into my house, Judg. 17.13. Dost thou inhance the price of *Duties* thus, that thou dost dote on them? then I do pronounce from God, thou dost rest in them. *Therefore things* (saith *Paul*) *I counted gain*, (that is, before his conversion to Christ, he prized them exceedingly;) but *now I account them loss*. And this is the reason why a child of God commonly after all his prayers, tears and confessions, doubts much of *God's love towards him*; whereas another man, that falleth short of him, never questions his estate: the first sees much rottennesse and vilenesse in his best duties, and so judgeth meanly of himself; the other, ignorant of the vilenesse of them, prizeth them, and esteemeth highly of them, and setting his Corn at so high a price, he may keep them to himself; the Lord never accepteth them nor buieth them at so high a rate.

Phil. 3. 8. Good duties must be counted loss in comparison of Christ.

Sign. 3. An insensibility of our own emptinesse.

Thirdly, those that never came to be sensible of their *poverty* and utter *emptinesse of all good*: for so long as a man hath a penny in his purse, that is, feels any good in himself, he will never come a-begging unto *Jesus Christ*, and therefore rests in *himself*. Now didst thou never feel thy self in this manner poor? *viz.* I am as ignorant as any beast, as vile as any Devil: Oh Lord, what a nest & litter of sin and rebellion lurks in my heart! I once thought at least my heart and desires were good, but now I feel no spiritual life. Oh dead heart! I am the poorest, vilest, basest, and blindest creature that ever lived. If thou dost not thus feel thy self poor, thou never camest out of thy [illegible]

for when the Lord bringeth any man to Christ, he brings him *empty*, that so he may make him beholden to *Christ* for every *farthing-token*.

Man's position in of himself.

Fourthly, those that gain no *Evangelical righteousness by duties* rest in *duties*; I say, *Evangelical righteousness*, that is, more prizing of acquaintance with, desire after, loving and delighting in union with the Lord *Jesus Christ*: for a moral man may grow in *Legal righteousness*, (as the stony and thorny-ground *seed* sprang up and increased much, and came near unto maturity) and yet *rest in duties* all this while. For, as 'tis with Tradesmen, they *rest* in their buying and selling, though they make no gain of their Trading; now *Jesus Christ* is a *Christian's gain*, *Phil.* 1. 21. and hence a child of God asks himself after *Sermon*, after *Prayer*, after *Sacrament*, *What have I gained of Christ? Have I got more knowledge of Christ, more admiring of the Lord Jesus?* Now a carnal heart, that *rests in his duties*, asketh onely what he hath done, as the *Pharisee*, *I thank God I am not as other man, I fast twice a week, I give alms*, and the like; and thinks verily he shall be saved, because he *prays*, and because he *hears*, and because he *reforms*, and because he *sorrows* for his sins, that is, *not* because of the gaining of Christ in a duty, but because of his naked performance of the duty. And so they are like that man that I have heard of, that thought verily he should be rich, because he had got a Waller to beg; so many, because they perform duties, think verily

Isa. 66. 2.

Sign 6. A Legal, not an Evangelical righteousness.

Man's perdition is of himself.

We must let all our duties down into Christ, and draw from his fulnesse.

rily they shall be saved. No such matter; let a man have a Bucket made of Gold, doth he think to get water because he hath a Bucket? No, no; he must let it down into the Well, and draw up water with it: so must thou let down all thy duties into Christ, and draw light and life from his fulnesse, else, though thy duties be Golden duties, thou shalt perish without *Christ*. When a man hath bread in his Wallet, and got water in his Bucket, he may boldly say, So long as these last I shall not famish: so mayest thou say, when thou hast found and got Christ in the performance of any duty, So long as Christ's life lasteth I shall live; as long as he hath any wisedom or power, so long shall I be directed and enabled in well-doing.

Sign 5. When our duties make us sin more boldly.

Fifthly, if thy duties make thee sin more boldly, thou dost then *rest in duties*: for these duties which carry a man out of *himself* unto *Christ* ever fetch power against sin; but duties that a man rests in arm him and fence him in his sin, *Isaiah* 1.14. A Cart that hath no wheels to rest on can hardly be drawn into the dirt; but one that hath wheels cometh loaded through it: so a child of God that hath no wheels, *no duties to rest upon*, cannot willingly be drawn into sin: but another man, though he be loaden with sin, (even sometimes against his conscience) yet having duties to bear him up, goeth merrily on in a sinful course, and makes no bones of sin. When we see a base man revile a great Prince, and strike him, we say, Surely he durst not do it,

unless

unlesse he had some body to bear him out in it, that he rests and trusts unto: so when we see men sin against the great God, we conceive, Certainly they durst not doe it, if they had not some duties to bear them out in it, and to encourage them in their way, that they trust unto.

Man's perfection is of himself.

For, take a *prophane man*, what makes him *drink, swear, cozen, game, whore*; Is there no God to punish? Is there no Hell hot enough to torment? Are there no plagues to confound him? Yes: why sinneth he so then? Oh, he prayeth to God for forgivenesse, and sorroweth and repents in secret, (as he saith) and this bears him up in his lewd pranks.

To sin, and ask God forgiveness, is our own satisfaction.

Take a moral man, he knows he hath his failings and his sins, as the best have, and is overtaken sometimes as the best are; why doth he not remove these sins then? He confesseth them to God every morning when he riseth; why is he not more humbled under his sin then? The reason is; he constantly observeth *morning* and *evening prayer*, and then he craves forgivenesse for his failings, by which course he hopes he makes his peace with *God*; and hence he sinneth without fear, and ariseth out of his falls into sin without sorrow. And thus they see and maintain their sins by their *duties*, and therefore *rest in duties*.

Sixthly, those that see little of their vile hearts by *duties* rest in their duties: for if a man be brought nearer to Christ, and to the light, by *duties*, he will spie out more *vileness*;

Sect. 6. When we see not our vile hearts by our duties.

for

Man's perdition is of himself.

for the more a man participates of *Christ*, so *health and life*, the more he feeleth the *vileness* and *sickness* of sin. As *Paul*, when he *rested in duties* before his Conversion, before that the *Law* had humbled him, *he was alive*, that is, he thought himself *a sound man*, because his *duties* covered his sins, like fig-leaves. Therefore ask thine own heart, if it be troubled sometimes for sin, and if after thy *praying* and *sorrowing* thou dost grow well, and thinkest thy self safe, and feelest not thy self more vile: If it be thus, I tell thee, thy duties be but fig-leaves to cover thy nakedness, and the Lord will find thee out, and unmask thee one day, and wo to thee if thou dost perish here.

Rom. 7. *Paul*, when he rested in duties, thought he was alive, when he was dead.

Secondly, therefore behold the *insufficiency of all duties to save us*; which will appear in these three things, which I speak, that you may learn hereafter never to *rest in duties*.

2. The insufficiency of any duty to save a man appears in three things.

First, consider *thy best duties* are tainted, poisoned, and mingled with some sin; and therefore are most odious in the eyes of an *holy God*, (nakedly and barely considered in *themselves*.) For if the best actions of *God's people* be filthy, as they come from them, then, to be sure, all wicked mens *actions* are much more filthy and polluted with sin: but the first is true, *All our righteousness is as filthy rags*: for as the fountain is, so is the stream; but the fountain of all *good actions* (that is, the *heart*,) is mingled partly with sin, partly with grace; therefore every act in particulates of some sin, which sins are daggers at

1. Our best duties are sinful.

Isai. 6. 6. Man's righteousness like rags.

God's

God's heart, even when a man is praying and begging for his life: therefore there is no *hope* to be saved by *duties*.

Man's condition is of himself.

Secondly, suppose thou couldst perform them without sin, yet thou couldst not hold out in doing, *Isaiah* 40. 6. *All flesh and the glory thereof is but grass.* So thy best actions would soon wither, if they were not perfect: and if thou canst not *persevere* in performing all *duties perfectly*, thou art for ever undone, though thou shouldst doe so for a time. Live like an Angel, shine like a Sun, and at thy last gasp have but an idle thought, commit the least sin, that one rock will sink thee down ever in the Haven, though never so richly laden; one sin, like a pen-knife at the heart, will stab thee; one sin, like a little fire-stick in the thatch, will burn thee; one act of *treason* will hang thee, though thou hast lived never so devoutly before. *Ezek.* 18. 24. for it's a crooked life, when all the parts of the line of thy life be not straight before Almighty God.

The glory of imperfect actions is but as grass.

Gal. 3. 10.

Thirdly, suppose thou shouldst *persevere*, yet it's clear thou hast sinned grievously already; and dost thou think thine *obedience* for the time to come can satisfie the *Lord* for all those rents behind, for all those sins past? as, can a man that pays his rent honestly every year, satisfie hereby for the old rent not paid in twenty years? All thy *obedience* is a new debt, which cannot satisfie for debts past. Indeed *men* may forgive wrongs and debts, because they be but finite; but the least sin is an infinite evil, and therefore God

3. Our good actions will not satisfie for sin past.

Man's opposition is of himself.

God cannot remain God, and forgive sin without satisfaction.

must be satisfied for it. Men may remit debts, and yet remain men; but the Lord having said, *The soul that sinneth shall die*; and his truth being himself, he cannot remain *God*, if he forgive it without *satisfaction*. Therefore *duties* are but *rotten crutches* for a soul to rest upon.

Object. To what end are our duties?

But to what end should we use any *duties*? cannot a man be saved by his good *prayers*, nor *sorrows*, nor *repentings*? what should we pray any more then? let us cast off all *duties*, if all are to no purpose to save us: as good play for nothing as work for nothing.

Answ. Good duties not to be cast off, but our resting upon them.

Though thy good duties cannot save thee, yet thy bad works will damn thee. Thou art therefore *not* to cast off the duties, but thy *resting* in these duties: thou art not to cast them *away*, but to cast them *down* at the feet of Jesus Christ, as they did their Crowns, *Rev.* 4. 10, 11. saying, If there be any good or graces in these *duties*, it's thine, Lord: for 'tis the Prince's favour that exalts a man, not his own gifts; they came from *his good pleasure*.

Object.

But thou wilt say, To what end should I perform duties, if I cannot be saved by them?

Answ. We are to perform good duties for three ends. 1. To bring us to Christ.

For these three ends.

1. To carry thee to the *Lord Jesus* the onely Saviour, *Heb.* 7. 25. he onely *is able to save* (not *duties*) *all that come unto God* (that is, in the use of means) *by him*. Hear a Sermon, to carry thee to Jesus Christ: Pray and pray, and get a full tide of *affections* to carry thee to the *Lord Jesus Christ*; that is,

to

to get more *love* of him, more acquaintance with him, more union with him: so sorrow for thy sins, that thou mayest be more fitted for Christ, that thou mayest prize Christ the more: use thy duties as *Noah's Dove* did her wings, to carry thee to the *Ark of the Lord Jesus Christ*, where onely there is rest. If she had never used her wings, she had fallen into the waters: so if thou shalt use *no duties*, but cast them all off, thou art sure to perish. Or as it is with a poor man that is to go over a great water for a treasure on the other side, though he cannot fetch the boat, he calls for it; and though there be no treasure in the boat, yet he useth the boat to carry him over to the treasure: so Christ is in Heaven, and thou on earth, he doth dot come to thee, and thou canst not go to him, now call for a boat: though there is no grace, no good, no salvation, in a *pitiless duty*, yet use it to carry thee over to the Treasure, the *Lord Jesus Christ*. When thou comest to *hear*, say, Have over, Lord, by this Sermon; when thou comest to *pray*, say, Have over, Lord, by this prayer to a *Saviour*. But this is the misery of people, like foolish lovers, when they are to woe for the Lady, they fall in love with her Hand-maid that is onely to lead them to her: so men fall in love with, and dote upon, their own duties, and rest contented with the naked performance of them, which are onely Hand-maids to lead the soul unto the Lord Jesus Christ.

Men's [illegible] tion [illegible] himself.

Good duties are the means by which we come to Jesus Christ,

2. Good duties are evidences of God's love to us in Christ.

Secondly, use duties as evidences of *God's*

Man's perdition is of himself.

everlasting love to you when you be in Christ: for the graces and duties of God's people, although they be not causes, yet they be tokens and pledges of salvation to one in Christ: they do not save a man, but accompany and follow such a man as shall be saved, *Heb.* 6. 9. Let a man boast of his joys, feelings, gifts, spirit, grace, if he walks in the commission of any one sin, or the omission of any one known duty, or in the slovenly ill-favoured performance of duties, this man, I say, can have no assurance without flattering himself, 2 *Pet.* 1. 8, 9, 10. *Duties* therefore being *evidences and pledges of salvation*, use them to that end, and make much of them therefore. As a man that hath a fair evidence for his *Lordship*, because he did not purchase his *Lordship*, will he therefore cast it away? no, no; because it is an *evidence* to assure him that it is his own, and so to defend him against all such as seek to take it from him, he will carefully preserve the same: So because *duties do not save thee*, wilt thou cast away *good duties*? no, for they are evidences (if thou art in Christ) that the *Lord* and *mercy* is thine own. Women will not cast away their *Love-tokens*, although they are such things as did not purchase or merit the love of their Husbands; but because they are tokens of his love, therefore they will keep them safe.

3. Good duties honour God being used.

That God, *the Father of our Lord Jesus Christ*, may be honoured by the performance of these *duties*, therefore use them. Christ shed his bloud that he might purchase unto himself

self *a peculiar zealous of good works*, Tit. 2. 14. not to save our souls by them, but to *honour him*. Oh, let not the bloud of Christ be shed in vain. *Grace* and *good duties* are a Christian's Crown, it is sin onely makes a man base. Now shall a King cast away his Crown, because he bought not his Kingdom by it? No, because it is his *ornament* and *glory* to wear it when he is made a King. So I say unto thee, it is better that Christ should be honoured then thy soul saved; and therefore perform duties, because they honour the Lord Jesus Christ. Thus *use thy duties*, but *rest not in duties*; nay, go out of *duties*, and match thy soul to the Lord Jesus; take him for better and for worse; so live in him and upon him all thy days.

Man's perdition is of himself.

IV. The fourth general Reason of man's ruine.

Fourthly, by reason of man's *head-strong Presumption*, or false faith, whereby men seek to save themselves by *catching hold on Christ*, when they see an insufficiency *in all duties* to help them, and themselves unworthy of mercy: for this is the last and most dangerous rock that these times are split upon. Men make a bridge of their own to carry them to *Christ*: I mean, they look not after faith wrought by an omnipotent power, which *the eternal Spirit* of the *Lord Jesus* must *work* in them; but they content themselves with a faith of their *own forging* and *framing*: and hence they think verily and believe that Christ is their *sweet Saviour*, and so doubt not but they are safe, when there is no such matter; but even as dogs they snatch away chil-

Eph. 1. 19.

Man's perdition is of himself.

drens bread, and shall be shut out of doors (out of Heaven hereafter for ever) for their labour.

Men believe no salvation but by Christ, and so think they hold Christ in the hand of faith.

All men are of this opinion, *That there is no salvation but by the merits of Jesus Christ*; and because they hold fast this opinion, therefore they think they hold fast *Jesus Christ* in the hand of faith, and so perish by catching at their own catch, and hanging on their own fancy and shadow. Some others catch hold of Christ before they come to feel the want of faith and ability to believe, and catching hold on him, (like dust on a man's coat, whom God will shake off; or like burs and briers cleaving to ones garment, which the Lord will trample under foot) now say they, they thank God they have got comfort by this means, and though God killeth them, yet they will trust unto him, *Micah* 3. 11.

Easier converting a man in *India* then in *England*.

It is in this respect a harder matter to convert a man in *England* then in the *Indies*; for there they have no such shifts and forts against our Sermons, as to say they believe in Christ already, as most amongst us do; we cannot rap off mens fingers from catching hold on Christ before they are fit for him; like a company of Thieves in the street, you shall see an hundred hands scrambling for a Jewel that is fallen there, that have least, nay, nothing to doe with it. Every man saith almost, *I hope Christ is mine, I put my whole trust and confidence in him*; and will not be beaten from this: What, must a man despair? must not a man trust unto Christ? Thus men

will

will hope and trust, though they have no ground, no graces to prove they may lay hold and claim unto Christ. This *hope* scared out of its wits damns thousands: for I am perswaded, if men did see themselves *Christless creatures* as well as *sinful creatures*, they would cry out, *Lord, what shall I do to be saved?*

Man's confidence is of himself.

This faith is *a precious faith*, 2 *Pet.* 1. 2. *Precious things* cost much, and we set them at a high rate: if thy faith be so, it hath cost thee many a prayer, many a sob, many a salt tear. But ask most men how they came by their faith in Christ, they say, Very easily. When the Lion sleeps, a man may lie and sleep by it; but when it awakens, wo to that man that doth so: so while God is silent & patient, thou mayest befool thy self with thinking thou dost trust unto God; but wo to thee when the Lord appears in his wrath, as one day he will; for, by virtue of this false faith, men *sinning* take *Christ* for a *dish-clout*, to wipe them clean again, and that is all the use they have of this faith. They sin indeed, but they trust unto Christ for his mercy, and so lie still in their sins. God will revenge with bloud, and fire, and plagues, this horrible contempt from Heaven.

A precious faith got at a high rate.

While God is silent, we may think we trust in him; but when he appears in his wrath, it will be otherwise.

Hence many of you trust to Christ, as the *Apricock*-tree, that leans against the wall, but it's fast *rooted* in the earth: so you lean upon *Christ* for salvation, but you are *rooted* in the world, *rooted* in your pride, *rooted* in your filthinesse still. Wo to you if you perish in

Man's perdition is of himself.

this estate, God will hew you down as fewel for his wrath, what-ever mad hope you have to be saved by *Christ*. This therefore I proclaim from the God of *Heaven*.

Two things observable.

1. You that never felt your selves as unable to believe as a dead man to raise himself, you have as yet no faith at all.

2. You that would get faith, first must feel your inability to believe: and fetch not this slip out of thine own Garden; it must come down from Heaven to thy soul, if ever thou partakest thereof.

Other things I should have spoken on this large subject, but I am forced here to end abruptly. The *Lord* lay not this sin to their charge who have *stopt my mouth, labouring to with-hold the truth in unrighteousness*. And blessed be the good God, who hath stood by his unworthy servant thus long, enabling him to lead you so far, as to shew you the rocks and dangers of your passage to another World.

FINIS.

THE SAITNS JEWEL,

SHEWING

How to apply the Promiſe.

AND THE

SOULS INVITATION

UNTO

JESUS CHRIST.

In Two SERMONS Preached by THOMAS SHEPPARD.

For the Promiſe is to you, and unto your children, and to all that are afar off, even to as many as the Lord our God ſhall call, Acts 2. 29.

Behold, I ſtand at the door and knock: if any man hear my voice and open the door, I will come in and ſup with him, and he with me, Rev. 3. 20.

LONDON, Printed for *Robert Horne*. 1669.

T

To the Reader.

READER; The body may as well subsist without the soul, as the soul can without a Promise: and as the body is not wearied with bread, (being the staffe of life) though it hath it every day for nourishment; so likewise the fainting hungry soul can never be cloyed with feeding upon the Promises. For which cause I have also adventured this little Sermon, not doubting but it may reap its due fruit from those whose hearts are rightly affected; which God granting, I shall account my labour abundantly requited. Farewell.

THO. SHEPPARD.

THE

THE SAINT's JEWEL:

Shewing how to apply

The Promise.

2 Cor. 7. 1.

Having these Promises, dearly beloved, let us cleanse our selves from all filthiness of flesh and spirit, perfecting holiness in the fear of God.

THE Apostle *Paul* in the former Chapter exhorteth the *Corinthians* to beware of unequal yoking themselves with Unbelievers; and he gives a double argument for it; one from the Unequalness of it, the other from the Promises, as in my Text, *Having these Promises.*

In these words are three parts.

First, a loving Appellation, in these words, *Having these Promises, dearly beloved.* 1.

A gracious Exhortation, *Let us cleanse our selves from all filthiness of flesh and spirit, perfecting holiness in the fear of God.* 2.

An argument for Instigation, or Motive that he useth to press his Exhortation, which is from the nature of the Promise. 3.

That

That which is in the last part of the division is first in order of the words, and therefore we will look upon the words as they lie in order: and so from the last part and first words I shall handle this Doctrine;

Doct. *That God made many Promises unto his people.*

I am come to you this day, not to set out unto you the excellency of Wit or Learning, or the Creature, but the excellency of a naked Promise, according to that, 2 *Pet.* 1. 4. *Whereby are given unto us exceeding great and precious Promises.*

Now all the Promises of God unto his people are such as concern the body, or the body and the soul. Those that concern the body are with this limitation, that is, so far as concerns God's glory and the good of our souls: but for the body and soul consider that place, *For the Lord is a Sun and a shield the Lord will give grace and glory, and no good will he withhold from them that live uprightly.* Psal. 84. 11.

Reasons why God hath made Promises to his People. *Reason* 1.

I come to the Reasons why God hath thus made many Promises unto his people; and they are three.

The first Reason is this, That his people might have a fit object for their faith to lay hold upon: for if you look upon all the creatures in the World, you shall not find in all of them joyntly, or any of them apart, a fit object for faith to work upon, or be satisfied in. It is with faith as with a poor woman that hath a child, and hath nothing in the World to give it; she takes the child at her back, and goeth from door to door, and what she getteth

getteth she giveth to the child; so faith takes the soul, and carrieth it to Promise after Promise, and what-ever she finds there she gives it to the soul.

The second Reason why God hath made many Promises unto his people is, That they may have a ground of comfort; for as it is the object of their faith, so it is the ground of their comfort; for all other things of this World cannot profit or comfort the believing soul: as suppose we should go to friends for comfort, it may be they want comfort for themselves, and so are unfit to comfort us; or it may be they will not comfort us; or it may be they are a great way off, and so cannot doe it; or perhaps though able, and sometimes willing, yet they are mutable in their comforts, so as though at one time they are willing, and do comfort us, yet another time they fail us: But Christ, to whom the soul is led by the Promise, not onely hath comfort, and is able to comfort us, but he is willing also to give comfort to us, who knoweth our wants, *and is near to all that call upon him in truth*, and also he is immutable in his comforts. And were the creature a sufficient ground of comfort to God's people, then to want the creature were a sufficient ground of misery to them: But a man may want health, wealth, liberty, and the like, and yet through and in Christ his soul may have satisfying comfort: but if he want Christ, though he hath a fulness of the creature, he is most miserable, and without all satisfying comfort. The Pro-

Reason 2.

Psal. 145. 18.

mise

mise onely is able to afford comfort to the soul in health, in sickness, in life, and in death.

Reason 3. The third Reason why God hath made many Promises unto his people is, That they may become mutual comforters one of another, by having somewhat by experience from a Promise, wherewith they may be enabled to comfort others: so that you may see the Promise is not given to comfort our selves with onely, but also one another.

Use 1. Of Trial. Now for Use. Is it so, that God hath made many Promises unto his people? let us try our selves, whether we have any right to the Promises or no. I will name but one Note, that you may the better remember it, and it is a true one, for you shall find it in Scripture: *Gal. 3 22.* *But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.* So that you may see it is to them, and to them onely, that believe. He that can exercise faith in the Promise hath right to the Promise: *2 Cor. 5 7.* *For we walk by faith and not by sight.*

If Christians be in affliction, and see that it doth them good, then it is easie to believe that promise which God hath made, *Rom. 8. 28.* *All things shall work together for the good of them that love God.* But to believe this Promise, when we cannot see any good come of affliction, that is to believe by faith, and not by sight; that when we can see no good come by affliction, but finde our selves more dead and dull, and also God to frown upon us, and yet we must

in God, and believe the Promise, and stay our souls upon God's Word; this is to live by faith, as we are commanded, *Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God.* Faith maketh things absent to be present, and maketh the Promise good to us, though things seem to thwart the Promise never so much. *Now faith is the substance of things hoped for, and the evidence of things not seen with the eye* of sense. As *Abraham* believed against hope, that he should have a child, according as God had promised: so must we trust God upon a naked promise; that if health should be gone, or wealth, liberty, strength, friends, yea life it self almost gone, and God seem to be gone, and Hell to be threatned, yet still to trust in God, and believe: this is to live by faith, and comfort is in the Promise for all such. But I speak now to God's people.

Isai. 50. 10.

Heb. 11. 1.

Rom. 4. 18.

The second Use of this Doctrine is, That seeing God hath made many Promises unto his people, it is a ground of comfort unto them all, that though they go up and down sadly as if they were the worst people in the World, yet have they the onely cause to rejoyce, and they onely in all the World. For here is comfort against all their sins, God hath promised to doe them away; *I am he that blotteth out thy sins for mine own name's sake.* Comfort thy self, Christ is thine; *I am my beloved's, and my beloved is mine.* If therefore there be enough

Use 2. Comfort to the godly.

Isai. 43. 25.

enough in Christ's arms, hold up thy head, undertake comfort to thy self.

Object. Oh but, saith the poor soul, I find sin prevails, and how can I then be comforted?

Answ. Mic. 7.18, 19, 20. I answer, look into that place of Scripture, *he will subdue your iniquities, and cast your sins into the midst of the sea*; and in the nineteenth verse you may see the oath of God; for the truth and mercy of the Promise, was gone forth before.

Object. 1. But saith the soul, The Devil will be busie with me where-ever I go, and how can I be comfortable?

Answ. Rom. 16. 20. I answer, God hath said it, *I will tread down Satan under your feet shortly*. Comfort thy self in this, though Satan may trouble thee for a time, yet thou shalt have him under thy feet shortly.

Object. Oh but, again saith the soul, I shall meet with abundance of opposition in the World, and I am not able to make my party good, and how can I then rejoyce?

Answ. Psal. 11. 21. I answer, Flee thou to the Promise against that also; as where it is said, *Though hand joyn in hand*, &c. Though men joyn themselves together, and strike hands, even with the Devil, against God's children, yet shall they not overcome them.

Object. But, alas! saith a poor soul, I am at present want of outward comfort, and how should I be comfortable in such a condition?

Answ. I answer, It may be God deals with thee in this, as a mother with her children, who takes away the victuals from the children

for a while, and puts it in the Cupboard, but afterwards she giveth it them again. So sometimes God taketh away their outward things, and he locketh them up for a while in the Cupboard, which is in the Promise, and when he sees it best for us, he giveth it us again. And thus he did with *Job*, he took away all his outward comforts, and left him so poor, as it is a proverb at this day (As poor as *Job*) but after a while, God did not onely restore unto him his former comforts, but gave him double. And this was written for thy comfort, and the strength of thy patience; comfort thy self therefore, happiness is above the creature. Job 1. 21. &c.

But I shall meet with many mocks and reproches in the World. *Object.*

Answ. Let us comfort our selves against this with God's Promises; let us do as the covetous man in the Poet, who being mocked as he went in the streets, went home and looked in his Closet, and there seeing his bags of gold, rejoyced in his wealth, and scorned all their reproches: so when we are mocked and scorned of men of the World, let us look into the Bible, and we shall find bags of Promises, true treasure, and therein let us rejoyce. *Answ.*

But it may be the poor soul will say, Alas! I cannot go to God by prayer to fetch comfort, for if I do pray, it is with so much coldness and deadness, as I cannot believe I shall obtain any thing. *Object.*

I answer, though it be so, yet believe, and *Answ.*

thou shalt have thy desire: though it may be thou canst but chatter, and though others hearing thee regard it not, yet God will say, let me hear thee; and as a father loves to hear his child prattle, though others regard it not, so God loveth to hear his children pray.

Object. But Oh, I am afraid of death, and that taketh away all my joy and comfort.

Answ. I answer, thou mayest comfort thy self against that, yea and make death it self a ground of comfort and joy to thy self. If a child be at home in his father's house, though he be at play with his fellows, yet if he see horse and man come to fetch him, he is glad, and leaves his play and companions to go home to his father willingly: so here we are at board in the World, and we are at play as it were, among the Creatures, but when Death comes, which is as horse and man, we should be willing to go to our Father's house, which is Heaven.

Object. But I am afraid if sufferings things should come, I should never be able to stand out.

Answ. If God call thee to sufferings, he will give thee grace suitable to thy condition. *He will not suffer us to be tempted above that we are able, but will with the temptation also make a way to escape, that we may be able to bear it.* 1 Cor. 10. 13.

Obj. But, alas, I am afraid I shall fall away from God, and then continual fear thereof doth take away all my comfort.

Answer. None can pluck them out of Christ's hands, neither Sin nor Devil, &c.

were a cruel mother that would cast her child into the fire: Christ must doe so, if thou shouldst go to Hell; yea more, if that should be so, he should rend a member from himself, for he is thy head, and thou art one of his members; therefore for thy comfort know this cannot be; the Lord saith, *I will make an everlasting covenant with them, that I will not turn away from them to do them good.* But you may say perhaps, I shall turn from him; see therefore what followeth in the same verse, *I will put my fear into their hearts, and they shall not depart from me.*

The perpetuity of God's love to his.

This is good news, it may be the poor creature will say, if I had right to the Promise; but, alas! I cannot believe, and take a naked Promise.

Object.

Answ. Dost thou desire to believe, and to have Christ, and canst thou say thus? Shall were possible Heaven and Christ could be separated, I would rather have Christ without Heaven, then Heaven without Christ; then comfort thy self, for God hath promised, *I will give to him that thirsteth of the water of life freely.*

Answ.

But this is a hard matter, and I cannot say I truly desire Christ on such terms as I should.

Object.

But is it a grief to thy heart that thou canst not deny thy self, and desirest thou, rather than be separated from Christ, to close with Christ even upon any terms? Is it thy burthen because thou canst not desire to believe as thou shouldst? then comfort thy self, *God will accept the will for the deed* in this case.

Answ.

1 Cor. 8. 12.

Object. But the soul objecteth and saith, Alas! I am so far from being grieved as I ought, that I rather find a heart that will not grieve and mourn for sin, I cannot find breakings of heart for it.

Answ. For thy comfort I will come one step lower to thee; Hast thou any will to it? Mark this place; if any place in the whole Scripture be for thee, here it is in the last words of this verse; *And whosoever will, let him take of the water of life freely.* Rev. 22. 17.

But it may be the wicked will say, I will have Christ: but stay, not every one that saith so shall have Christ: but art thou willing to part with thy sins, and it may be to part with health, wealth, liberty, friends, yea and your own life also? What say you? are you willing upon these terms?

Object. Alas the poor soul saith again, I fear I shall never do this. But art thou willing that Christ should make thee willing, and pitch thee upon a Promise, and should hold thee there? If thou canst find these things, then comfort thy self, for thou hast right unto God's Promises.

Use 3. Of terrour to the wicked. The third Use is; Seeing God hath made many Promises unto his people, this is Terrour to the wicked. Here are many in this Congregation to whom I have not spoken one word in the last Use of Comfort; now God sends other news to you: therefore put it not off from you. If I prove not what I say by Scripture, believe me not. What I have said for the comfort of God's people, I must say the contrary unto you.

For

First, as God's children have their names written in God's Book; so you have your names written also, but it is in the black Book of God's wrath. 1.

Secondly, as God's children have a mark set on their foreheads; so there is a mark set on you, but it is a woful one; for though I judge you not, yet I am perswaded the Devil hath set his black mark with a brand from Hell on some of you: yea, a man may gather from your very faces almost what some of you are; but the day of judgment will fully discover you all. But in the mean time know this, whosoever you are that are in your natural condition, you are under God's curse; as it is, *If any shall hear the words of this curse, and blesse himself in his heart, saying, I shall have peace though I walk in the imagination of my heart, &c. Then the Lord will not spare him, but the anger of the Lord and his jealousie shall smoke against that man, and all the curses of this book shall be upon him, and the Lord shall blot out his name from under Heaven, &c.* Also, *I will heap up mischiefs upon you, and I will send mine arrows upon you.* Oh what a heavy thing is this! I pray you consider sadly; Not to have right to God's Promises, is the condition of a man that is curst and miserable in his life, at his death, and after his death. 2. Men in their natural condition are under the curse. Deut. 29. 19, 20. Deut. 32. 23.

You rich Gentlemen and Gentlewomen, give me leave to speak to you; I pray you consider that much. If you have not right to God's Promises, the curse of God is upon

upon every crosse and losse, and upon every thing you have. See but this place, *I have cursed your blessings, saith the Lord*: as if he should have said, though I have given plenty of Corn, and Money, and other things, yet they are to you but as curses, and is not this a very sad thing? Give me leave to deal plainly: it is as if a man had but two pence in all the world, and he should go and buy a Halter withit, to hang himself; yea further, all that thou hast in this condition is but as if thou shouldst twist a cord together to hang thy soul in Hell. And to you of the poorer sort, that have not a right to the Promise, you are in a miserable condition, for you are both miserable here and hereafter also. *Israel*

Mal. 2. 2, 3. The blessings of the wicked are curses.

Isa. 9. 13. *... returned to him that smote them, neither do they seek unto the Lord; therefore the Lord will cut off from them both head and tail, branch and rush in one day.* Again, whatsoever you doe in your calling is accursed unto you; yea, your praying, reading, hearing, fasting and mourning, all is sin; for, *The sacrifice of the wicked is an abomination unto the Lord.*

Prov. 15. 8.

Object. But if it be so, I may these wicked men say, that our best duties are sin, why should we performe any duties, either praying, hearing, or the like?

Answ. In answer to this, know for certain, whiles thou art in this condition, thou art in a bad condition; for every thing you doe is sin. *Now the wise all things are pure, but unto them that are defiled and unbelieving, nothing is pure.*

Tit. 1. 15.

O

but even their words and confessions are sinful.
So that to you, to perform duty is sin, or not to perform duty is sin; but yet omit not duty; for though in performing duty thou sinnest, yet not to perform duty is a double sin.

To perform duty, whilest thou art in thy natural condition, is sin for the manner; because though thou mayest doe the duty for substance, as pray, hear, confer, or the like, yet because thou dost want a principle of grace, nothing is done aright, and so it wanteth acceptance: but to neglect duty is a sin in regard of the matter and manner also; for as it is sinfulnesse it self not to doe the duty, so it is sin to have the heart not rightly disposed for the manner of performance: it is with you as it was with the Lepers, they said among themselves thus, *Why sit we here till we die? If we say we will enter into the City, then the famine is in the City, and we shall die there; and if we sit still here, we die also. Now therefore let us come and fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die.* So say thou with thy self, If I doe duty, I sin; and if I do not perform duty, I commit a double sin: but I will go to duty: if God will save me, I shall live; if not, I can but perish. And for thy comfort, consider, it may be God will cast an eye of pity upon thee, thou art in the way, that is, the means God hath appointed to bring you home to Christ, but yet until thy condition be changed, all thou doest is sin; for, *The very thoughts of the*

To neglect duties is a double sin.

wicked are an abomination unto the Lord.

But, Oh strange! though fire-brands out of Hell be spit in your faces, yet you are not affected. But it may be some of you think to doe it when you are sick, or upon your death-bed; but it may be too late then, when God openeth and awaketh your conscience; and if you be not awakened here, you shall be sure to be awakened in Hell. I remember I heard of a young prodigal, who, when he was dying, looked on the fire and said, As that fire burneth there, so shall my soul burn in Hell. Another said on his death-bed, Oh that I might live, though it were but the life of a Toad. God is very carefull to send his Angels for the godly; but for the wicked, the Devils stand ready at his beds-side to fetch him into Hell as soon as his breath goeth out of his body, and then he will cry out, Oh the time of mercy that I have had! but now it is past, the gate of mercy is shut, never more to be opened.

Death-bed repentance may be too late.

Object. But it may be yet some will say, Thanks be to God, I am not in Hell yet, and as long as there is life, there is hope.

Answ. Oh fearfull! what hope still? read that place, and tremble in reading of it, *The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the Hypocrites; there shall be weeping and gnashing of teeth.*

Matt. 24. 50, 51.

Oh consider this against the day of Judgment; it is a sad day for all such, when mens

cy, and patience, and Christ shall plead against them, yea, *The dust of Ministers feet shall rise up against them.* Oh, but if so, then what will their condition be, when drops of blood and sweat shall rise up against them? yea more, the husband shall rejoyce to see the damnation of the wife. *The righteous shall rejoyce when he seeth vengeance on the wicked,* because God hath gotten the glory of his enemies. Luke 20. 18. Luke 22. 44. Psalm 58. 10.

The fourth Use is, an Exhortation to the godly first, and secondly to the wicked. *Use 4.* Of Exhortation.

In the first place to the godly, that complain they cannot lay hold on the Promise. Go to God to enable you; and that you may so doe. 1.

Consider in the first place, that not to believe and lay hold on the Promise, is a sin of unbelief, *And he that believeth not is damned.* See the evil of this sin of Unbelief in these particulars. John 3. 18. 2.

First, *Hereby we grieve the holy Spirit of God, whereby we are sealed to the day of redemption.* What a grievous thing is it for thee who desirest to be assured that the Promise is thine, that thou by unbelief shouldst grieve that holy Spirit which sealeth up the Promise to thy soul? See that place, *Hear ye now, O house of David, is it a small thing for you to weary men, but you must weary my God also?* If a man promise to doe another man a courtesie, and, after some delay, that man comes to him and saith, Will you do as you promised me? he saith, Yes: But saith he, Will Eph. 4. 30. Isa. 7. 13.

you

you indeed? and thus he pleadeth with him a whole day, and doth not believe him. Will not that exceedingly grieve his friend, who promised him so to doe, and fully intended no lesse? Even so is it with all those that are God's people, and will not believe what God hath said unto them, but stand and plead with God two or three years or more. As those that believe glorifie God: so those that will not come in rob God of his honour and glory, and grieve him.

Belief glorifieth God.

2. It argueth a great deal of pride of heart in them, that they will not believe, because they have not what they would, but something they must have of themselves; like women that will not go to a Feast, because they have nothing to carry.

3. Here is a great deal of unthankfulnesse for all that God hath done for them, yea even for Christ himself. Where we love, we are very thankful; and where we desire to be thankful, we will be willing to take a kindnesse.

4. It argueth a great deal of impatience, when we will not wait in a way of believing upon the Promises of grace, and cheerfully attend God's leisure.

5. He that will not believe, gives God the lie: for *He that believeth*, &c. He that believeth not in every Ordinance he comes to, he maketh God a liar, because every Ordinance beareth record of Christ. 1 John 5. 10.

6. Not to believe, is a denying of God's power, for they will not trust God, especially in a great streight: and by this we may see what

what a many sins even God's people may commit in this case.

Consider again in the second place what a safe thing it is to believe: I speak to God's people. As Chirurgions, when they let a man bloud, bid him look another way; so when the Devil letteth you bloud, that is, holds you poring on your corruptions, look another way, I mean on God, and then you shall be safe from the Devil, and the World, and your own Corruptions. And that you may lay hold on the Promises of God, take heed of those letts and impediments that might hinder you. 2. The safety of believing.

Sin is a lett, for it will wrest the Promise out of our hands; *But your iniquities, &c.* 1. Isa. 59. 2.

The second impediment is our Doubting and wandring in our prayers; for, *We must pray, lifting up holy hands, &c.* 2. James 1. 6.

The third impediment to believing is slavish Fear, when we fear man more then God, contrary to that counsel, *Fear not their fear, nor be afraid, &c.* 3. Isa. 8. 12.

The fourth lett is, when we lay down one thing that might afford us help, and draw our souls to God, and in the mean time take up another, which can no way help us; as when we lay down the Promise, and take up the Threatning. 4.

Fifthly, when we set our minds too much on the creature, or honours, and feed our own baseness, or worldly pleasures. 5.

In the next place, take these helps to lay hold on the Promise.

Labour

Labour to live by Faith in all ſtreights and conditions, and by Faith fetch a ſupply for all your wants by the Promiſe from Chriſt.

Secondly, mark the Promiſes well, which are the ground of all comfort, and reade them over often.

Do not flutter up and down from one Promiſe to another, but lie a great while on ſome one, and wring and ſqueeze it by meditation upon it.

Thirdly, apply the Promiſe aright; do not think it belongeth not to you, becauſe you have not that preſently which is propoſed in it: you muſt know that God ſetteth not down the time when it ſhall be fulfilled.

Fourthly, we are to wait patiently and humbly under our preſent condition, untill God grant our deſire: God's time is the beſt time.

Bleſs God for all his Promiſes, but eſpecially when they are made good to us.

In the next place, to thoſe that yet ſtand out, and have not cloſed with the Promiſe, I entreat you come in to God, take his gracious offer, lay hold on the Promiſe: which that you may doe, take heed of thoſe things that will be lets and hinder you.

Take heed of all ſin, for the Lord ſaith, *Your ſins have kept back good things from you.*

Take heed of ſetting your mind too much upon the creatures, for they will ſhut out God the Creator. Old men, do you come home to God; Young men, do you remember your Creator in the days of your youth;

God

God this day calleth you, it may be he will never call more. How many hath the Lord ſtruck with death and ſickneſs? and how ſoon it may be any of our turns, I know not: ſickneſs is an unfit time to get Chriſt, and to make our peace with God. If you ſtand ſtill, you die; if you go on in ſin, you die; therefore turn from all your ſin, and come in and lay hold by faith on the Promiſe, that ſo ye may live, and this that I have ſpoken unto you may not be in vain.

SOULS INVITATION Unto Jesus Christ.

Cant. 5. 2. *Open unto me, my Sister, my Love, my Dove, my Undefiled; for my head is filled with dew, and my locks with the drops of the night.*

FOR the opening of these words a little, before we come to the Doctrine, I must intreat you to look back to the beginning of the Chapter, where you may take notice, that though these words be the words of *Solomon*, yet they be spoken in the person of Christ to the Church, and so consequently to our poor souls. In the words you shall observe, the Lord Jesus Christ drawing near to our poor souls, desirous to make use of them, or to draw us aside from the creature and our selves, or whatsoever else we love, to have familiar acquaintance with himself.

Christ compared to a lover.

The Lord in these words doth like a lover that is desirous to speed of the errand he comes for; he comes not so much to

with the house, as with the party he loves in it: so it is with Christ, therefore he desires to get the soul alone, as a Suter doth, and there to make known his mind unto her; *I am come into my Garden, my Spouse*; and thus Christ doth draw the soul into his Ordinances, that there he might declare his mind unto her. When Christ hath her in his Garden, which is nothing but in the Ordinances, there he labours to commend himself unto her, what he is, and what he is worth: *I have gathered my myrrh with my spices: eat, O friends, drink: yea drink abundantly, O beloved.*

Thus Christ is just like a Suter, who when he comes to speak with one whom he loves, and hath drawn the party aside, he doth make known his parts unto her. Give me leave to use this similitude, because it is very fit.

I say, when a man hath got a woman aside, then he doth begin to brag and boast of himself; before he will break his mind unto her, and say, Wilt thou have me? then he doth discover his wealth, and wits, and parts, and the like, unto her. So doth Christ; *I come into my Garden*; as if he should say, I have found this world before I came, a world of curses, briers, thorns and thistles: but now I will have you know I have purchased a Garden, and have brought the blessing of God into it; I have made the cursed world a Garden, and have enriched it with comforts for your sakes. *I am come into my Garden*; that is, by sin the Ordinances were nothing but bush is and briers to catch you in, so as thou

Christ alluded the soul to embrace him.

Cant. 5. 1.

Vers. 1.

By sin the Ordinances were briers and thorns.

are cursed if thou sinnest in the least measure; but now, saith Christ, I have places of blessings, a Garden, and there I purchased into it *myrrh with spices*, I have procured them with my blood, *myrrh with spices, honey with the honey-comb*, and this have I done. Is there ought worth in the world wherewithall I have not enriched it? It was a place of briers and thorns before I adorned it. When Christ hath thus set forth his excellency in the way of his Ordinances, for all flows from him, then he doth draw and allure the creature; *Eat, O friends; drink, yea drink abundantly, O beloved.*

Christ alloweth the soul to embrace him.

Even as when a Suter hath said he is so much worth, he tells her he will give it her all, yea, and himself too: so saith Christ, This I am worth, and if you will have me, all this will I give you, and my self too; I have done all this for your sakes, that you might be my beloved. And yet see the spouse doth not answer him fairly and demurely, but rather, out of pride and hypocrisie, giveth Jesus Christ a denial, as it is, *I sleep, but my heart waketh*; and again, *I have put off my coat, how shall I put it on?* And though it be a common thing amongst men, to deny what they would have; yet to deal so with God it is a sin. But Christ will admit of no denial, but still continueth at the door knocking and saying, *Open unto me, my Sister, my Love, my Dove*; do not deny me, be not squeamish; for if this world be of a wilderness made a garden, I made it a garden for thee: and therefore, *Open unto*

Cant. 5. 1.

Verse. 3.

Verse. 2.

my dove, my undefiled; for my head is filled with the drops of the dew of the night.

My Love, I have taken all this pains day and night to make thee comely, for thee it was, and together with all these I will fasten my self upon thee; *therefore open, my love,* &c. what sweeter way could Christ use to draw her to himself then this? So much concerning the meaning of the words: so that you may see, the words be nothing else but an earnest sute of our Lord Jesus Christ, (like a sound lover) to the souls of poor creatures, that he might make a match with them.

That the Lord Jesus Christ desireth to be an earnest suter, and a real speeder, between every poor soul and himself. Doct.

First, that the Lord is such an earnest suter, and desireth to be a real speeder, it is evident in that I have already opened unto you. *Now I will sing a song to my beloved of his Vineyard,* Who do use to sing songs of love, but those who are suters? who will a man be so familiar with, unlesse it be one whom he loveth? he saith he hath a vineyard. So that you may see he is an earnest suter, and desires to be a real speeder. *What could he doe more then he hath done?* a real speeder fain would he be. Isai. 5. 1.

What hath not Christ done to provoke a creature to accept of him? *Greater love then this hath no man; to lay down his life for his friend.* It may be, if a man be in love with a Virgin, he will promise her many things, yet not his life; and if he tell her he will lose John 15. 13.

his life for her, he doth his complement: but Jesus Christ hath done so already, he hath not onely given his life for his friends, but for his very enemies: *Why will you die, O you house of Israel? as I live, saith the Lord, I desire it not.* Ezek. 18. 31, 32. What could the Lord doe more to save poor souls from destruction? So I say, Christ is an earnest suiter, and desires to be a real speeder; as appears by these following Signs.

Sign 1. Of Christ's love to his Spouse.

First, he is content to take the journey from Heaven to Earth. When a King is to be married, and doth but send over for the picture of some Princess, he demonstrates that he would marry; but when he goeth himself out of his own Land into another, it is a sure sign he purposeth to marry, if otherwise things miscarry not: so if Christ had sate in Heaven, and never come out, but sent for our nature thither, is it not a plain demonstration he would marry us? but if he would leave Heaven, his own Land, if he would leave Honour for Baseness, then it is a plain sign he would be a real speeder.

Sign 2.

The second Sign that a man would be married is, when he doth set his best friends to plead for him. Hath the Lord Jesus a better friend then the Spirit of God? Hath not he made proffer of love to thy soul? If he hath, it is a sign and real manifestation he would marry thee. If Christ should send his Messengers or Embassadours from Heaven, and denial after denial is made, and yet would have no denial, it is a plain sign that he would

be a real speeder at thy hand. If a man should use all his friends to speak to a woman, is it not a plain sign that he were fond of her person? And so Christ doth send his Ministers, one of which is endued with more grace and wisedom then a thousand men; hath not Christ used the best Rhetorick to win us? hath not he spent their parts, affections and graces in the suter? and is it not plain then that Christ is not onely an earnest suter, but desires to be a real speeder? So you may see he would fain make a match between thee and himself; he hath not onely sent for the picture of thy nature, but came himself unto thee, and took thy nature upon him: so then Christ would fain be a real speeder with thy poor soul.

Why should Christ Jesus be such an earnest suter unto me, and desire so to speed? I am a poor worm, saith the soul; what can Christ find in me? my father was an *Amorite*, and my mother an *Hittite*; I have no grace to adorn me, and how is it possible that Christ should have me? *Object.* Ezek. 16. 4.

Yea, it is possible that Christ will have thee; nay, it is not onely possible, but Jesus Christ is already become a real Suter unto thee, as will appear by these following Reasons. *Answer.*

First, Christ hath taken a view of our persons, and likes them. If a man once sets his mind upon a woman, he will have her, no body shall scarce withstand him: I say, Christ hath seen us, and cast his love upon our nature; *Reason 1. Of Christ's love to his Spouse.*

nature. It is said, he did in no wise take upon him the nature of Angels, but took upon him the nature of Man, even the seed of Abraham. Jesus Christ would needs take upon him the nature of Man, to exalt it, and to honour man. It is said, *God so loved the world*, God the Son as well as God the Father; God being in our nature cannot but pity our persons. If he had taken the nature of the Devils upon him, he would have pitied them, and saved them: and now if we be never so vile, yet if we will stoop unto him, he hath that he desireth.

Sampson was a brave and valiant man, for he was a type of Christ; and you shall reade, that he espied a woman amongst the daughters of the *Philistims*, and that he pitched his heart upon her, and both his father and mother could not beat him off from her; but, Give me her, (he saith) get her for me to wife, for I love her, I must have her. Then his father and mother said unto him, What will you doe with her? is there never a woman among the daughters of thy brethren, but thou goest to the uncircumcised *Philistims* for a wife? No, they could not prevail; Get her for me, for she pleaseth me well. And afterwards in the former part of the following Chapter you shall find, that when *Sampson*'s wife was given to his companion, he went and caught three hundred Foxes, and took firebrands, and turning them tail to tail, he let them go into the standing corn of the *Philistims*, and burnt up both the shocks, and

Judg. 14. 1, 2.

Judg. 15. 1, 2, 3.

and also the standing corn, with the vineyards and olives. Though this was not commendable in *Sampson*, yet it was in *Christ*; for he may love us that were of this unchaste World, and adulterate from him, and spoil Principalities and Powers for us. Again, afterward *Sampson* espied an Harlot, and went in unto her, whose name was *Delilah*, who was but a trap to betray him to the *Philistims*, and, before he would lose her, he would suffer his Locks to be cut off; nay, he will lie, and part with the truth, and all for her: yet being betrayed, he avenged himself on the *Philistims*, and slew more at his death then he did in all his life. *Sampson* in this was a true type of Christ, that mighty *Nazarite*, who came down out of Heaven to be avenged of the Devil and sin. Christ, when he came, took a view of our persons, poor sinners and harlots, and after he had taken a view of our persons, coming in our nature he would love us: Yea, saith God, they will doe nothing but abuse my Son, and wrong thee, O my Son, and break thy heart, and vex thy spirit. He hath seen *Delilah*, and cannot but love us, and come in unto us. If thou wilt have them, saith God, they will discover thy strength to the Devil: as if God should say, If thou wilt have them, they will deal as badly by thee as ever *Delilah* did by *Sampson*, they will betray thee into the hands of Satan, they will bring thee to the crosse, and despitefully use thee, mock, and scoff, and spit on thee: and so they did.

Many will say, I will have such a one though I go a begging with her: which is a very foolish resolution, for the which God will make thee smart. Well, but Christ saith, I will not lose them for suffering, let the worst come to the worst, for I love them, therefore I will have them.

Reason 2. Because the Lord Christ cannot perform the office of a Saviour, except he be married unto us; and if he doth not, why then he loseth his coming into the World, his blood, death, and all his sufferings, he loseth all his miracles, all his preachings, prayers, and tears, and the like: and did you ever see or hear of any man that would lose a Sheep for half a peny-worth of Tarr? Even so it standeth with Christ and us, he cannot save thee, except he doth marry thee.

A man that hath many friends, and they have as much to command in estate as he, if a poor woman be indebted, he is not bound to pay her debts, except he marrieth her: so Christ, except he marrieth us, cannot pay our debts, he cannot satisfie for our sins; and God will not be too free of his Son's blood. If your sins were never so much, and you be in Christ, Christ must satisfie for thee; Christ must have lien in Hell, had he not paid our debts: so long as thou art married unto him, he must discharge thee. As now, if a woman ow'd never so much, and she is worth nothing; in that day she is married she owes not a peny, for the Law will come upon her husband: so though we are never so much

in

in debt, and worth nothing, to the day we are married to Christ we owe nothing, for the Justice of God cannot command it of us, but must go to Christ. The Lord Christ could not doe this, except he were married unto thee; therefore thou must be divorced from Lust, and be betrothed unto Christ, for he that made thee is thy Husband: if we be united unto God, the Justice of God will not come for satisfaction to us, but to Christ, who is able to satisfie. I say, (as a Woman) What have you to doe with me? go to my husband. What (saith Justice) hast thou a husband? then I have nothing to say unto thee. Justice will not come any more unto you, I warrant you; for if Christ Jesus be married unto me, then he must be charged with me, and discharge all my debts for me.

Reason 3. Of Christs love to the soul.

Because Jesus Christ our Lord cannot discover and declare the deep and dear affections to a soul, which he hath purchased of his love towards her, under any other relation, but under the relation of a Husband. Why doth a man desire to marry, but because he cannot express his love any other way? he cannot express his love so much in seeing her, or in sorrowing with her, but he must have her in bed with him, he must make over his whole estate to her, he must beget children by her; and so Christ cannot beget graces by thee, except he be married to thee. I must beget my likenesse, saith Christ; I mean to be head of my Church, my wisedom, power and parts are all for my Church; I cannot make this

Hos. 2. 19. 20.

over, except I marry; therefore I'le *betroth thee to my self*, &c.

Of Exhortation to desire the enjoyment of Christ.

For Use; Hath Christ such an earnest desire of us? then this should teach us earnestly to desire Christ; we have more need of Christ, then he hath of us: do not think to be saved by Christ, and never to be subject unto him, never to be divorced from sin and all things for his sake; he will save devils before he will save thee, if thou doe so. Therefore let us be exhorted: what could Christ have done more then he did?

Sampson did never undergo so much for *Delilah* as Christ did for thee, therefore let us yield to this marriage, I mean of the soul. The case may stand so in the marriage of the body, as that you may marry or not marry, and yet thou mayest be saved; but not so here: for,

He that marrieth not Christ marrieth the Devil.

If you will not match with Christ, you must marry the Devil, and Sin, and you must be a hag and a baud for the devil, if you will not be a spouse for Christ; and if he set you to murther your selves, you must doe it, if you be not married to Christ: if you will not go double to Heaven, you shall never go single: you will be bedded shortly in the Devil's bed, if you be not married to Christ. But if he be your husband, if you be married unto him, he will fetch you home ere long; however he may suffer you to tarry here a while with your friends, it shall not be long before he will send for you: therefore there is a necessity of marrying to Christ. And why should we not marry?

What

What is there in Christ, that he should be so earnest? What are his excellencies?

What is there that is not lovely in him? what would you have in Christ that is not in him, and transcendently excellent in him? Would you have high Birth?

For high Birth, Christ is the highest born of any, he is descended from God Almighty, and he never had any other Son but this, from all eternity he was the onely begotten of the Father; you cannot match to any of like birth, Kings and Princes be but born on a dunghill to Christ; therefore if you stand upon birth, consider him to be God's onely Son, *Thou art my Son, &c.* as if God should say, I acknowledge thee to be my onely Son by an everlasting generation; I am so far from being ashamed of him, as that I confesse I have begotten him.

1. The dignity of Christ his high birth.

Psalm 2.

A second thing in Christ is, as he is high-born, so he is highly educated and bred. Many Princes may be born Clowns; many a woman will say, I will not have him for a world, for he is a Clown: It is not so with Christ Jesus, for Christ was from everlasting with the Father: *The Lord possessed him in the beginning of his way*; and again, *Then was I by him, &c.* Christ was ever with God, the Lord did possess me in the beginning of his way; Christ was brought up with God, daily he was his delight, brought up in Heaven before any World was made or thought on by any creature; he wants no breeding, he hath what God hath, *I and my Father are one.*

2. The dignity of Christ his high education.

Prov. 8. 22, 23.

John 10. 30.

Of Christ's dignity in his great portion.

Do you stand for Portion? He hath portion enough. That is it that many a woman stands so much upon, What, hath he a portion? Is he an able man? Heaven and Earth, and Grace and Glory, all are his, and all his is yours; if you are Christ's, *all things are yours*, he hath wealth enough, so that there is no fear of want of portion.

The comeliness of Christ.

2. But hath he Beauty, and is he comely? Yes, he hath beauty enough; *he is all desires*, that is, altogether desireable for beauty. As many will say, he or she is ugly to my view, such a one pleaseth me not: but all the Women in the World have not so much beauty as Christ hath in him. *What is thy beloved more then another's beloved? My beloved* (saith the Spouse) *is the chiefest of ten thousands, &c.* Thou art beautiful, O my Love (saith Christ) as *Tirzah*, comely as *Jerusalem*, and terrible as an army with banners: and, *who is he that looketh forth, &c.* If Christ's Spouse be so beautiful as *Tirza*, comely as *Jerusalem*; then Christ much more: never was *Jerusalem* or *Tirza* so adorned as Christ is. *If she be fair as the moon, &c.* then what is he himself? What will you have more then? there is Birth, Breeding, Portion, and Beauty enough in Christ; certainly he is most lovely and desirable.

Cant. 5. 10.

Cant. 6. 4.

Obj.

Oh but, saith the poor soul, *I cannot tell whether Christ will love me or no.*

Ans.

The love of *Jonathan* was never so to *David*, as Christ's will be to you; from everlasting to everlasting he is God, therefore he will

ever love. Christ doth love his Church most, when she is blackest and ugliest in her own eyes. Saith Christ, O thou fairest among women, thou art as beautiful in mine eyes as the fairest Saint in Heaven; I have enough to make thee beautiful. Though thou hast lien among the wicked, yet being married to Christ, he will make thee as beautiful as the wings of the Dove. Death slips our Marriage-knot, yet it doth not between Christ and the Soul; it possesseth thee of Christ's love more fully, as it is, *For I am persuaded that neither life, nor death, &c.* Adultery or the like may diminish or break the bonds here, but it doth not in Christ; (although we should not sin that grace may abound) waters cannot quench his love: what would you have more?

The love of Christ to his Spouse.

Rom. 8. 39.

I do not know if I shall propagate or be fruitful by him or no, as women say.

Object.

But if you be married to Christ, you shall never be barren; as it is, *Thy teeth shall be like a flock of sheep, &c.* and none barren amongst them. Those that be married unto Christ shall be so far from barrenness, as they shall bear twins.

Answ. Cant. 6. 6.

Again saith the poor soul, I am a poor sinful creature, and I think his great kindred will scorn me; surely God the Father will scorn me.

Object.

Though outwardly it may be so, yet here it is otherwise. God the Father doth bestow as real love upon you (being married unto Christ) as upon Christ. Be not sorrowful, but comforted, and tell my brethren, *I ascend to my father, and to your father, &c.* If I be matched

Answ.

matched to Christ, God is as much my Father as Christ's. And as the Angels and Saints, they do rejoyce at the conversion of a sinner. As for the Saints on earth, mark *David*; *All my delight is in the Saints, and in those which excel in vertue.* As for his friends and kindred, they are all reconciled to thee.

Object. I cannot tell if Christ will keep me or no.

Answ. Thou shalt not fear, if thou art matched unto Christ, he will feed thee: of the finest flowre shalt thou feed of, and of all the dainties that can be; he will carry thee into his house, and *satisfie thee with fat things, &c.*

Isa. 25.5.

Object. Again, He will let me go in mean habit, it may be I shall be but meanly clad.

Answ. You shall observe that Christ doth not cloath his Spouse with base and mean attire; *Now when I passed by thee, and looked upon thee, &c.* I adorned thee with curious ornaments. Thou shalt be sure to be cloathed with grace enough, thou shalt be made one with Christ, and have means enough, and length of days here, and glory hereafter. Why should you not match with Christ? A woman may deny one, and have another as good as he; but if you refuse Christ, you shall never have such another; Heaven and Earth hath not such another; if you be not married to Christ, you are spoiled for ever.

Ezek. 8.10, 11, 12.

Quest. *What must I doe if I be married unto Christ? what are my duties I must doe?*

Answ. If you be married to Christ, you must set your affections on him, *His banner over me was love, O stay me with flagons, &c.*

Thou

Thou must have faith, Plight me thy troth, saith God; avouch me to be thine, as well as for me to avouch you to be mine. As if he should say, Wilt thou have my Son? thou must have him for better for worse; never think of parting if once you be married unto him.

1. Love to Christ.

Thou must be in subjection to thy husband; thou must subject thy self to Christ, his will must be thy will, you must give unto him prompt obedience in all things.

2. Subjection to Christ.

Thou must get a forsaking heart from all others. A woman forsaketh her father's house, and goeth to live with her husband: and so we must shake hands with all our sins, and bid them farewell, to go to live with Christ, and the twain shall be one spirit; *For he that is joyned unto the Lord, is one spirit.* 1 Cor. 6. 17.

3. Prefer Christ above all.

Thou must be fruitfull for Christ. *Herein is my father glorified, that you bring forth much fruit.* If you have these things, Christ is your husband, you are of a truth married to him.

4. Be fruitfull to Christ.

But what if I be married unto Christ, what should I have by it? is it any priviledge? *Quest.*

Answ. Our benefits by being married to Christ.

I have told you enough already what you should have, yet farther, thou shalt have God to be thy Father; *He that hath me, hath the father also.* God the Father will come, and make his abode with thee.

1.

If thou be matched unto Jesus Christ, thou shalt have the Spirit of Jesus Christ to be thy Comforter, that Spirit which lieth in the bosome of God shall be with thee, the Comforter which abides with God and Christ shall abide with thee; *If I go not,* saith Christ, *the comforter*

2. The Spirit of Christ.

forter will not come? the spirit that comforteth Christ on the cross shall comfort thee, and do you know what it is to have a comforter in affliction? This you shall have if you be matched unto Christ, you shall have the spirit of all consolation and comfort.

3. The attendance of Angels.

Thou shalt have the Angels of God to attend thee, and to doe thee any service: as if they should say, Shall we attend you this day? shall we keep the Devil from thee? we will bear thee in our arms, we will guard and defend thee, and doe you any pleasure. The Angels are made ministring spirits, set forth to minister for you. As when an host of horsemen and chariots were sent to *Dothan* to fetch *Elisha* unto the King of *Syria*, his servant was afraid, when he saw the City compassed with chariots and horsemen, and cried out, Alas, what shall we do? his master *Elisha* said, Fear not, for they that are with us are more then they that are with them: and after *Elisha* had prayed to the Lord to open his eyes, he beheld and saw the Mountains were full of chariots and horses of fire round about *Elisha*, he saw that the host that was with him was, and his master was greater then those that were against him. And so the Angels attend continually upon the children of God, in every business they go about.

2 Kings 6. 15, 16, 17.

4. The Promises.

All the Promises of God shall be a pledge unto thee; the Promises be the seals of God's bonds. The will of a rich man sealed is as sure as if you had it in real performance.

5. Protection from the Devil.

Farther, thou shalt have the Devil doe nothing

thing but bear thee from sin and the creature unto Christ; he shall doe thee no hurt. God lets the Devil be in the world for the good of his children. *All things shall work together for the good of God's people*, for their advantage. For thou shalt have that which *eye never saw, nor ear heard*, &c. if thou art truly united unto Jesus Christ.

Who would not think it good to match with Christ? If thou consentest to match with Christ, he doth so with thee, and I pronounce Christ and you married. [illegible] was an earnest penny, now he is become a real speeder, and you are made for ever happy; happy that ever you were born, happy that ever you saw him in his ordinances, and that ever he came to thee in the way of love, that your time was a time of love; happy that ever he took delight in thee, and that your heart is come unto him to close with him, and so be his for ever blessed. Man or woman, thou art in a Heavenly condition already, and shalt enjoy him for ever. I say, you are happy if you have him; but miserable and wretched for ever if you want him. Poor wretch! your condition is lamentable, who ever thou art that hast not Christ, thou art in an undone condition, who can express it? who can make thee to understand it, although we should declare it unto thee? The Lord pity thee, and bow thy heart and ear to attend unto the things that belong to thy everlasting peace!

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